THE RESULT OF False Principles:

OR,

ERROR CONVICTED

By its own

EVIDENCE.

Managed in ſeveral *DIALOGUES.*

By the Author of the *Examination* of *Tylenus* before the TRYERS.

Womocks DD

Ex veris poſſit nil niſi vera ſequi.

PSAL. 64. 8.

So they ſhall make their own tongue to fall upon themſelves.

Whereunto is added a learned *Diſputation* of Dr. GOADES, ſent by King *JAMES* to the Synod at *Dort.*

auth

LONDON,

Printed for *William Leake*, and are to be ſold at the ſigne of the *Crown* in *Fleet-ſtreet*, between the two Temple-Gates. 1661.

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DIOTREPHES

HIS

DIALOGUES:

WHEREIN

It appears, beyond all possible Evasion, That the *Doctrine* of Gods *Decrees*, and the *Articles* annexed, whether as it is dreſt up by the *Supra-Lapſarians*, or as it is eſpouſed (after a little finer triming) by the *Infra-Lapſarians*, is

I. *Not practicable* in the exerciſe of the Miniſterial Function.

II. *Not ſerviceable* to the intereſt of ſouls.

III. And *not according to Godlineſſe.*

WITH

An Additional *Dialogue*, to ſatisfie the *Doubts* of Conſcience, affrighted at (that which Mr. *Calvin* both made and called) *The horrible Decree of Reprobation.*

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1 Theſſ. 5. 21.

Prove all things: hold faſt that which is good.

Whereunto is added a learned *Diſputation* of Dr. GOADES, ſent by King *JAMES* to the Synod at *Dort.*

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Printed for *William Leake*, and are to be ſold at the ſign of the *Crown* in *Fleet-ſtreet*, between the two Temple Gates. 1661.

ERRATA.

Page 19. marg. r. *de potentia absoluta*: p. 21. marg. r. *Statui*; & *tum Deus*: p. 23. marg. r. *in Sva. Conc.* p. 31. l. 23. r. *them to such*: p. 32. l. 2. r. *Metaphysical*: p. 38. & 39. twice read, *not serviceable, not practicable*: p. 46. l. 14. r. *efficacy*, p. 64. r. *not serviceable, not practicable*, and l. 8. r. *rigid Supra-Lapsarians*: p. 71. l. 8. r. *Gospel*: p. 82. l. 28. r. *adde*: p. 83. l. 34. r. *See*: p. 100. l. 6. r. *decreeing these*: p. 131. l. 5. r. *if they be*: p. 138. l. 2. r. *may*: p. 214. l. 11. r. *Causal*: p. 222. l. 14. r. *alleadgeable*: p. 229. l. 36. r. *should not lie*.

In the Disputation, p. 11. l. 12. r. *debase*.

READER,

IN that distinction of Grace into *common* and *saving* (*p.* 196.) I speak according to the sense of some *Calvinists*, and so 'tis *Argumentum ad hominem*. For though it be true, that there is a Divine light and power, which may be called *Common Grace*, vouchsafed even unto *Heathens*; yet that Grace of Christs *purchasing*, which is recommended and offer'd to us in the Gospel is χάρις σωτηρίου πᾶσιν ἀνθρώποις, *Tit.* 2. 11. That it is not *eventually* saving in most men is, because they do *obicem ponere*, vid. *Luke* 7. 30. *Acts* 13. 46. *Jude verse* 4. 2 *Cor.* 6. 1. *Hebr.* 12. 15.

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THE PREFACE.

THat the Reader *may not take offence at the running* Title *over the head of the following Papers, He is desired to take notice that by* Calviniſm, *We underſtand that* Doctrine, *or* Scheme *of Gods* eternal Decrees, (*with the Articles depending thereupon*) *which was Calculated and drawn up by the deviſe of Mr.* Calvin. *Wherein,* (*notwithſtanding the exactneſſe of his method, and clearneſſe of his expreſſions in other matters*) *He carries himſelf ſo* doubtful *and* obſcure, *that a* Right Reverend *Perſon* of great learning and judgment hath profeſſed* He could not certainly inform himſelf, from his own writings, whether he were a *Supra-lapſarian* (as moſt ſpeak him, and he ſeemeth often to encline much that way) or a *Sub-Lapſarian*, as ſundry paſſages in the Book (*of his* Inſtitutions ſeem to import.

* Dr. *Sanderſon* B ſhop of *Lincoln* in Dr. *H. Ham.* Pacifick. Diſcourſe p. 10.

Yet that *is the* Book, *that hath been* commended generally, to all young Scholars, as the beſt and perfecteſt *Syſteme* of Divinity, and fitteſt to be laid as a groundwork in the ſtudy of that profeſſion. *Ibid.* pag. 9. Ibid.

How adviſedly, and with what ſucceſſe this hath been done (*as to the influence it hath had upon this Church of* England) *I ſhall not determine. I will not ſay of this* Book, *what* Epiſcopius *ſaith of his Writings in general, that*

that it is a queſtion, whether they have done more good or hurt in the Church of God? *But I muſt ſubſcribe to the judgment of that excellent perſon** even now mentioned*, That* (I verily believe) it might have been much more uſeful, if the honour of his name had not given ſo much reputation to his very Errors. *For what* Vincentius Lirinenſis *ſaith (as I remember,) of* Origen *and* Tertullian, *That they were* Magna tentatio, a great temptation, *I may not without reaſon, affirm of him; And ſuch is the temper and complexion of theſe his* Inſtitutions, *They require to be read with* a good preparative, (that I ſay not, Antidote, *to uſe the ſame* Reverend *Biſhops words,*) *ſuch as he found* that excellent piece of learned *Hooker's* Eccleſiaſtical Politie, *to have been unto himſelf.*

Ibid.

Ibid.

There are Doctrines, *not onely amongſt the* Romaniſts, *but amongſt ſuch alſo as pretend to* Reformation, *which, though they do not* raſe *the very* Foundation, *are yet very apt to* fruſtrate *the wiſeſt* Method, *that can be preſcrib'd for the improvement of* holineſſe, *apt to* obſtruct, *or intercept the cordial* ſuperſtructing *of* Chriſtian *life, or* renovation, *where the* Foundation *is duly laid; as is obſerved and* irrefragably *evinced by that* Reverend *and moſt learned** *Dr.* Hammond.

* Of Fundam. p. 108.

He doth inſtance in the perſwaſion *of the* Solifidian, *and the* Fiduciary, *which I ſhall not here inſiſt upon. For that* Doctrine *of* Chriſt's *dying for* none *but the* Elect, *He makes it evident, That the uſe of the Miniſtery is made void and of none effect where this* Doctrine *is eſpouſed, That all attempts, whether for the* Reformation *of the* vicious, *or the* comfort *of the* diſconſolate deſpairing Chriſtian, *are* vaine *and* fruitleſſe, *if he hath once gotten into this* hold, *and remains fortified in the* beliefe *of it.*

p. 115. 120.

* p. 135.

That

That the Doctrine of Irrespective Decrees of Election and Reprobation, *with that of the* Predetermination *of all* events, *is of as ill* consequence, noxious and destructive to practice, *He makes appear too by solid argumentations*; *Proving how they* take off the force 1 *of* Promises; 2 *of* Terrors, 3 *of* Commands; (*those three* common *standing* inducements *and* engagements *to obedience*) *That they offer us a very* fair *and* great *temptation, to* intermit *our* watch, *to* slacken *our* diligence, *to give a* Supersedeas *to all* industry *in working out our salvation.* Ibid. 147. &c.

For, (*to produce the judgment of another very worthy and learned Person, whose writings would be more highly valued, and more eminently useful, could they meet with more studious Readers*;) *They* (*against whose Opinions we contest*) under the Title of Gods Free-Grace, do maintaine, that the Promises of the Gospel, and our right in them, depends not upon the truth of mens Christianity. As if God, *saith he*, were not free enough of his Grace, if he should reserve himself a duty of being served (as by Christians) upon those to whom he tenders life everlasting, upon such termes. It is no new thing in England (*as he goes on*) to hear of those who professe, that God sees not, nor can see any sinne in his Elect; *so that it will undeniably follow from* their opinion, *that* there is no mortal sinne but repentance; because that must suppose, that a man thought himself out of the state of Grace, by the sin whereof he repents, *&c.* M. Herbert Thorndike his due way of composing &c. p. 16.

Having back'd his *reason with some examples*, that, (*according to this Doctrine*) a *man* may presume of his own salvation, not supposing that he believes and lives as a Christian. *That Reverend Author proceeds thus*, [*The same*

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'*ſame is the* conſequence *of a* Poſition, *I will not ſay* in-
'joyned *by any* Party, *but notoriouſly* allowed *among us*;
'*That* Juſtifying Faith *conſiſteth in* believing *that a man*
'*is one of them that are* Predeſtinate, *whom God ſent our*
'*Lord Chriſt to* redeem, *and* none *elſe. For, how can he*
'*think himſelf obliged to make good the* profeſſion *of a*
'Chriſtian, *who thinks himſelf* aſſured *of* all *that he can*
'*attain to, by ſo* doing, *not ſuppoſing it* [to be done]?
'*Indeed it may be ſaid, that our* Antinomians *and* En-
'thuſiaſts, *and other* Sects *among us* (*whom we conceit with-*
'*out this could have ſeduced to their ſeveral* frenzies,) *do*
'*think themſelves juſtified from* everlaſting, *by Gods* De-
'cree *to ſend Chriſt for that purpoſe*; *whereas* this *opini-*
'*on* dateth *juſtification from the* inſtant *that God* reveal-
'eth *the ſaid* Decree *by his* Spirit; *in which* Revelation
'*they think that* Juſtifying Faith *conſiſteth. And certain-*
'*ly there can be no reaſon why God*, receiving *men into*
'Grace *only in conſideration of* Chriſts obedience, *ſhould*
'ſuſpend *their* reconcilement *upon that* knowledge *of his*
'purpoſe, *which he* giveth *them by* Faith. *For what can*
'*be more* unreaſonable, *than that God ſhould* juſtifie *a*
'*man, by* revealing *to him that he* is juſtified? *But the o-*
'*pinion is not the leſſe* deſtructive *to* Chriſtianity, *becauſe*
'*it is the more* unreaſonable. *Now it is poſſible that the* ef-
'fect *of this poſition may be* ſtifled, *and become* void *in*
'*ſome, by reaſon of other* truths, *which* (contradict *the*
'*ſame indeed, and yet*) *are* believed *by them, not* ſeeing
'*the* conſequence *of their own perſwaſion. But thoſe, who,*
'*beſides this* poſition *do* pertinaciouſly *hold* abſolute pre-
'deſtination unto glory, *thoſe I maintaine are in an*
'*error* deſtructive to Chriſtianity, *that is, in an* Here-
'ſie. *And therefore this* Doctrine *being ſuch, it is no*
'*way enough, that it is no way* enjoyned *to be* taught, *but*

'*it*

'*it is requisite that it be* disclaimed, *by those that pretend to re-*
'*cover the* unity *of a* visible *Church. For there can be no*
'Church *where any thing* destructive *to* Christianity, *(which*
'*the* being *of the* Church *supposeth) is* notoriously *allowed*
'*to be* taught. *This is the judgment of Master* Thorndike.

If you would enquire into the judgment of that Oracle *of learning, (the present Bishop of* Lincoln, *you have the* Result *of his thoughts and studies about* these *controversies, delivered in his own letters, printed by Doctor* Hammond, *with his own approbation,* [I made it my business *(saith he,)* to take a survey of the several different *opinions* concerning *the ordering* of Gods *Decrees*, as to the *salvation* or *damnation* of men. — Which *opinons*, the better to present their *differences* to the eye, *uno quasi intuitu*, for their more easie conveying to the understanding by that means, and the avoiding of confusion and tedious discoursings, I reduced into five *Schemes* or *Tables*. — Having all these *Schemes* before my eyes at once, so as I might with ease compare them one with another, and having considered of the *conveniences* and *inconveniences* of each, as well as I could, I soon discerned a *necessity* of *quitting* the *Sub-lapsarian* way (*of* which I had a better liking before) as well as the *Super-lapsarian*, which I could never fancy.] *Thus that most learned and Reverend Prelate.* *ubi supra* p. 11

Had other men the like learning, judgment *and* temper, *they must needs see the like* inconveniences, *and would then, I hope, acknowledge (with that worthy Bishop) a like necessity of quitting those so* noxious *Opinions. Which how much they may contribute to the* obstructing *of* good life, *and the* growth *of sinne, and the* evacuating *the power of* Christianity *it self*, judicious *persons may easily discern, if they will not shut their eyes, but give themselves*

the liberty impartially to conſider theſe enſuing Dialogues; *Wherein I have endeavoured, with all poſſible perſpicuity, to diſcover their* dangerous conſequences, *with thoſe groſſe and* palpable abſurdities, *which attend them.*

For in the firſt Dialogue, (*wherein many of the moſt* knotty *Controverſies of* Divinity, *are cloven aſunder, and made* fewel, *that will ſerve as well to* warme *as to* enlighten *the moſt weak and feeble minds*) *I have ſhewed, how, according to thoſe opinions, it will be neither matter of* advantage, *nor* diſadvantage *to an* Infidel, *to embrace the Profeſſion of* Chriſtianity. *In the ſecond, I have demonſtrated, how impoſſible it is, for a man that* underſtands *how to manage theſe* Principles, (*by reducing them to practice*) *to be convinced of a* poſſibility *to become* better. *And this follows with ſo great evidence, that, I remember, that profoundly learned and judicious Doctor* Thomas Jackſon, *deſired only theſe two Conceſſions* [That God hath Free-will to do good, *and* man Free-will to do evil.] *For the confutation of his* Oppoſites, *who frame ſuch an* abſolute *Decree as deprives God* himſelf *as well as* man *of all* Liberty *to do any thing otherwiſe, than it is now* eventually *done.*

From hence it follows unavoidably *that all* care *and* induſtry *is* unneceſſary, *and conſequently, the third* Dialogue *doth evince this Doctrine to be a* Sanctuary *for the* ſecure, *and a* Superſedeas *unto Duty; for if all things come to paſſe* unavoidably, *as the* Reverend *and learned Dr.* Thomas Goad * *argueth,* What need I care what I do? Yea, if I ſhall care, I ſhall care, whether I will or no.

* In his Diput. concerning the Neceſſity and Contingency of Events &c. M. 5.

And this Engine *is of ſo ſtrange a force* (*as is declared in the fourth* Dialogue) *That though it* lulls *a man* ſecurely *aſleep in a* placid *courſe of ſinning, yet it preſerves his* State, *of* Grace, *and* Salvation *immovable. Mr.* Thorne-

dike

dike *hath given us ſome remarkable examples to this purpoſe.* I think, *ſaith he,* I am duly informed of a *Malefactor* dying upon the Gallowes, that profeſſed, to the ſtrengthening of his Brethren, that he had overcome all temptation to repentance, acknowledging that ſince his being in priſon, he had been ſtrongly moved to repent. And that one of *Hackets* three Conſpirators, when he was come to himſelf, continued to profeſſe, that he thought himſelf in the *ſtate* of Gods *Grace* all the while. *And he quotes a* Pamphlet, (*written to ſatisfie the* godly *party in* Wales, *being offended at the late* Uſurpers * *proceedings*) * O. C. *which alledgeth,* That we are not to be judged at the laſt day, either by our Works, or by our Faith, but by Gods *everlaſting purpoſe* concerning each of us; By vertue whereof *Chriſt* being *alive* at the heart, the *violation* of all his *engagements* to them, by *uſurping* over them as over others, made no *difference* in his eſtate towards God. And *this, that execrable* Regicide *and Uſurper* Himſelf *cauſed to be publiſhed.* *Vbi ſupra p. 16* *Ibid. pag. 17.*

Nay, ſuch is the power of this Doctrine, *it provides the* Preſumptuous *Miſcreant of a* Charme *to ſecure him even againſt* Security *it ſelf; For ſaith* Rutherford *, Securitatem non cadere in regenitum credimus, quippe cui Deus ex fœderis gratioſi promiſſo diſertè promiſit inditurum in cor ipſius timorem ſui, ut non recedat à Deo. *And he abuſes the holy Text* [Jer. 32. 40.] (*as if it were an* abſolute *promiſe,*) *to make it good. What* care *needs he take, that* beleeves, *'tis as poſſible for* God *to lye, as for* himſelf *to fall into* Security. * *Exercit. Apol.* p. 54. E.

By the fifth Dialogue, *it appears impoſſible to improve the uſe of the* Miniſtery, *for the* ſatisfaction *and* comfort *of a poor* dejected *and* deſpairing *ſoul, that hath* imbibed *theſe Doctrines. And this we may obſerve to be* exemplified

in the Relation *of* Franciſcus Spira.

And now I muſt aſſure the Reader, *I have managed the* Pretenſions *of our* Oppoſites, *with all the* fidelity *and* skill *I could, to make them ſerve thoſe* ends *for which they have deſign'd them; And if I have left out any thing that might be ſaid to their* advantage, *it was not want of* will, *but* memory. *I am ſure, they cannot* juſtly *accuſe me of a* Deſigne *to render their Opinions* odious, *by* miſreporting *them; For I produce nothing but what they have delivered in their* publick *writings; And, in* their *favour, I think, I have ſaid ſomethings, which they have not ſaid, with ſo much advantage, for themſelves.*

What the iſſue *of this undertaking will prove, let the Reader judge. But if I be not miſtaken, he will find that the* Dagon *of* Error *is fallen proſtrate before the* Arke *of* Truth, *and hath done deſerved execution upon it ſelf, while the* head *and* hands *thereof, have, by a* lawful *kind of* ſtratagem, *been imployed to co-operate to their mutual and irrecoverable deſtruction.*

The Writings *which I have moſt* frequently *made uſe of, are thoſe of Mr.* Baxter *and Dr.* Twiſſe, (*for* [*That* conſideration *of* the Doctrine of the Synod of Dort *and* Arles *reduced to practice*] (*though he hath not put his name to it, and hath miſtaken* Arles *for* Alez, *as* Tilenus *writ it*) *is undoubtedly his, as appears by ſundry Indications in the work it ſelf*) *Theſe* writings, *I ſay, I have moſt* frequently *made uſe of, to make it appear That the ſharpeſt pens are unable to* cut *theſe* Controverſies *by an* even thred, *when they follow either the* Supra-Lapſarians, *or the* Sub-Lapſarians *Method.*

I have therefore added a ſixth Dialogue, *wherein I have made uſe of a* Syſteme *of more* rational *and* ſolid *principles, to ſatisfie the* doubts *of the* Diſconſolate, (*repreſented*

ſented under the perſon of Deſolatus,) and to reſcue him from thoſe ſad affrights, wherewith Mr. Calvin's Scheme of the Decree of Reprobation, had aſtoniſht him.

To this end, the moſt conſiderable Texts of holy Scripture, that afford matter of objection, are likewiſe explain'd and cleared. And all this is performed, I truſt, in a way of Diſcourſe ſo familiar, and conteins ſo great a variety of matter, that it will invite the Readers Fancie, and give him eaſe, and delight in the peruſal, and make a greater impreſſion upon his judgment.

I have but onething more to do, to end the Readers trouble, and that is to enter my appeal to the Court of Heaven, againſt all poſſible clamours of any prejudiced and engaged party, and with it my Proteſtation, That I have no deſign to continue the breaches of the Church, much leſſe to make them wider. God knows 'tis my grief to ſee them ſo wide as they are, and mens ſpirits generally ſo averſe and obſtinate to all probable expedients for the healing of them.

My only aime is to vindicate, 1. The honour of the Divine Attributes, which are ſo much eclipſed; and 2. The uſefulneſſe of the ſacred Ordinances, which are ſo much made fruſtrate; and 3. The neceſſity of our Duty, which is ſo much evacuated, by the intervention and influences of theſe Doctrines.

And though Truth conveigh'd in ſuch a way of intercourſe, comes like a Receipt with a Probatum eſt ſtampt upon it; yet becauſe ſome men may be ſo confidently quick-ſighted, as to imagine themſelves in a capacity to wipe off that ſoile, that hath falled upon thoſe Perfections, and to remove that contempt that lies upon theſe Diſpenſations, and to recover and reinforce the life and vigour of Chriſtian Duties, and to performe all this upon the account of thoſe opinions we conteſt againſt; He is therefore earneſtly invited (whoever he

he be) to apply himself to this great affair, and to lay aside all Animosites, *and to pretermit all unhansome* reflections, *that it may appear he consults nothing in this enterprize, but the* Glory *of the ever blessed* Trinity, *the* peace *of Christs* Church, *and the* interest *of immortal* Souls. *And he that gives not a fair* reception *and* welcome *to such a* performance, *if it brings any degree of* satisfaction *with it, I shall, for my part, look upon him, as one that* loves not the Lord Jesus Christ; *and therefore let him be* Anathema, Maranatha.

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THE

THE GENERAL ARGUMENT.

THose Articles of Religion, which are *unprofitable* for *Doctrine*, for *reproof*, for *correction*, *for inſtruction in righteouſneſſe*, are *not practicable* in the exerciſe of the *Miniſterial Function*, *not ſerviceable* to the *intereſt* of ſouls, *not according to godlineſs*.

The Articles of Religion, concerning Gods *Decrees*, with their *appendages*, whether as dreſt up by the *Supralapſarians*, or as they are (after a little finer *trimming*) eſpouſed by the *Sub-lapſarians*, are unprofitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſſe.

Therefore

The Articles of Religion concerning Gods *Decrees*, with their *appendages*, whether as dreſt up by the *Supra-lapſarians*, or as they are (after a little finer trimming eſpouſed by the *Sub-lapſarians*) are *not practicable* in the exerciſe of the *Miniſterial* Function, *not ſerviceable* to the *intereſt* of ſouls, *not according to goodlineſſe*.

The *Major* is evident, from the Apoſtles enumeration of the ſeveral uſes of Holy Scripture * * 2 Tim.

The *Minor* is evidenced, beyond all poſſible evaſion, in the enſuing *Dialogues*.

THE

THE FIRST

DIALOGUE

BETWIXT

DIOTREPHES *and* PAGANUS.

Paganus. Good day to you Sir, 'tis now so long since your Arrival in these Parts, that I hope it will not be unseasonable to ask you how the *Climate* agrees with you; how you like this Soile, and the situation of the Countrey; and I shall add this request to you, that you would take the freedom, as if it were the place of your Nativity, to acquaint me with your wants, that I may take order for your further Accommodation.

Diotrephes. Sir; I am much obliged to you for your Civility; for which I return my hearty thanks, and shall be ready to serve you in the capacity of a Stranger. I am much affected to this *Climate*, and the more, because it agrees so well with my constitution; and most of all, for the extream *Civility* I find amongst the *Inhabitants*. Sir, you have a fruitful Soile, and therein you see much of the riches of Gods bounty; and you have a sweet light, and warm influences; and these, as they serve to discover somewhat of his Wisdom and Beauty to you, so they serve to bring his Blessings to maturity and ripeness for you: But Sir, as your own observation prompts you to the notice, how fading and unsatisfactory all these things are; so let me tell you (for indeed 'tis my Office, and the best instance of my Gratitude and Charity) that I can give you *Intelligence* of a better Countrey; for the furnishing

whereof, to the unspeakable joy and glory of the Inhabitants, the *Almighty* hath been pleased to disburse the richest treasures of his Bounty; and the Fruits that grow there, do never *fade*, but administer a *durable* satisfaction, and are perpetuated to an *everlasting* enjoyment; for indeed in their passages thither, they that obtain an interest in it, have all their *Rags* of infirmity strip't off, and are *cloathed* with Immortality.

Paganus. Such a place Sir would invite a huge ambition to make a Voyage, if the journey were not too far to travel thither: But perhaps, unless one could procure a happy settlement there, the thoughts of a return would allay the sweetness of the pleasure while one converses there.

Diotrephes. Sir, such as are bound for that Place, make no Return; If they be accounted worthy of *admission* into that *Society*, as their hearts are immediatly setled upon the state of Bliss, wherein they are swallowed up; so do they receive possession of their several *Mansions* that are establish't to all Eternity.

Paganus. I pray, in what part of the World is this Kingdom situated?

Diotrephes. Not in this World Sir, it is above all Heavens!

Paganus. But where should we find a *Ladder* long enough to reach up thither to convey us to it?

Diotrephes. Almighty God hath made a *Ladder* for us himself, and sent it down to convey us thither.

Paganus. That is a great *Mystery* to my understanding. I pray what may that *Ladder* be made of? We have no *Trees* that are long or strong enough for such a service.

Diotrephes. This *Ladder* is made of the *Tree* of *Life* that grows in the *Paradise* of God. Indeed it is the *Son* of God himself; who is therefore styled, *the Way, the Truth, and the Life; for so God loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have life everlasting.*

Paganus. What need was there of such a *Dispensation*, could he not have made us happy otherwise?

Diotrephes. God did make man upright at his first Creation, and allowed him a communion with himself, and fair hopes of further proof of his constant obedience, of further happiness

but, upon the temptation of the *Devil*, he violated the Command which his Maker had given him, and so betrayed *himself*, and all his *Off-spring* to a *State* of *misery*, sin and ruine: But it pleased God, that his *own* Son out of his love to man, should interpose himself for our Redemption. To this end he cloathed himself with our *nature*, and became obedient, not only in a way of *action* to the whole *Law* of God, but in a way of *suffering* too; for *he humbled himself to the death of the Cross*, that suffering in the flesh, he might *satisfie* Gods *justice*, and *purchase* a *people* to himself by the *price* of his own dearest blood; and as many as will heartily *submit* to him, and *faithfully* believe in him, shall be endued with his *Spirit*; and finally, *inherit* Eternal Life in his Kingdom.

Paganus. This I confess a wonderful Condescension of the Divine Compassion; but that God should send his Son, and so much debase him, and all to exalt us; This is a *Mystery* so far above the pitch of my apprehension, that *Humane* Reason cannot entertain it upon the account of a *naked* Proposition. That you may gain *Credit* therefore to this Doctrine, you had need produce good *evidence* for the proof of it.

Diotrephes. *Without controversie great is the Mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received into glory.* 1 Tim. 3. 16. While he conversed here on Earth, he confirmed his Doctrine by a *World of Miracles*; and after he was put to death, *he rose again from the dead the third day*; and *ascending into heaven*, he sent down the *Holy Ghost* to inspire his *Apostles*; who being so instructed, *foretold* things *to come*, struck *hypocrites* dead with the *word* of their mouth; and by the same power *raised* up others from the *dead*, suffered all the *affronts* and *indignities* a wicked World could inflict upon them, at the instigation of the *malicious* Spirit; and for no advantage in this world, but only upon the assured hopes of their *Masters* promises, that relate to another life, and the world to come; at last having finished the course of their *Ministry*, with an invincible patience and alacrity they *sealed* their *Doctrine*; and the *Testimony* which they held concerning the *Saviour* of the World, with their heart-*blood*. Hereupon the great *Apostle*, who himself was *offered* up upon the *Sacrifice* and *Service* of this Faith, cries out to us in these words, *How shall we escape, if we neglect so great salvation*,

Heb. 2. 3, 4. *which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will!*

Paganus. I must acknowledge that *these* Arguments which you alledge (supposing your *Tradition* for the matter of *Fact* unquestionable) are highly *credible*: But if I assent to your *Gospel*, and embrace the *Christian* Religion, will the *Faith* that is begotten in me upon these Motives, be a *Divine* Faith, and sufficient for my salvation?

Diotrephes. I am loth to deliver any thing to you for sound *Doctrine* without good warrant; and therefore I shall say nothing to that part of your *Quare*, whether a Faith of this extraction may be called a *Divine* Faith or no: But our *Learned* men do usually call such a Faith an *Historical* Faith, and distinguish it from that *Faith* which is *saving*. "To this purpose, I remember a great "Divine denying that it is Gods purpose to give the Reprobates "Faith, he addeth, [yet you will say, God punisheth them for re- "fusing to believe; I grant he doth; for this refusal (saith he) is "the free act of their wills; and by meer power of nature, they "might abstain from this refusal, and have believed, as well as *Si-* "*mon Magus* did, as well as profane persons do, as many an hy- "pocrite do, which is only *Fides acquisita*; and it is well known, "they believe many a vile legend.

"But then he will say, such a Faith shall never save them; "and I willingly confess (saith he) it shall not; for it never "brings forth any love of the Truth, any conformity thereto in "their lives; yet are they never awhit the less inexcusable that re- "fuse to believe. Dr. *Twisse* Considerat. of the Doctrine of the Synod of *Dort* and *Arles* reduced to the practice. *page* 47.

Paganus. What benefit will this *Historical* Faith do me? If I cannot be *saved* by it, why should I embrace it?

Diotrephes. By this you know the *Object* of Faith in *General*, what you are to believe of *God* and *Christ*, and the *Holy Ghost*, what Christ hath done, and will do for you; and what he commands you to do for him, and what you may expect from him; and all this you *assent* to by an *Historical* Faith.

Paganus. Will *this* Faith do me no hurt or disadvantage, if I obtain not the *other*, which you call a *saving* Faith?

Diotrephes.

Diotrephes. Yes, it will make you *guilty* of a greater condemnation; *for it is better not to know the way of Truth, than to turn from the holy Commandment delivered to you*; and *the last state of such persons is worse than the first.* 2 Pet. 2. 19, 20, 21, 22.

Paganus. Are not this *Saving*, and that *Historical* Faith alwayes *associated* and link't together? For if not, then it were better, if one cannot have the *Saving* Faith, to be without the *Historical* too, rather than have *this* alone to our greater condemnation.

Diotrephes. They are not alwayes in *Conjunction*; yet we must not neglect this, when God affords us the *Revelation*, and the *Means* of it; for this makes way for the other, which cannot be had without it.

Paganus. Are *all* men then (to whom he is preached) bound to *believe* in *Christ* the Redeemer?

Diotrephes. Yes; for when he sent out his *Apostles* to preach the Gospel, he gave them this Commission; *Go ye into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.* And again, *The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son, hath everlasting life; And he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* Mar. 16. 15, 16. Do any of our Divines deny that God commands all in the Church, all that hear the Gospel to believe, whether Elect or Reprobates? Dr. *Twisse ibid.* John 3. 35, 36.

Paganus. Did the *Son* of God dye for *all*, and redeem *all*, that *they* should believe on him?

Diotrephes. No; but *it pleased God to give unto Christ his Son from all Eternity, a people to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified; neither are any other redeemed by Christ.* The Declaration of the *Congregational* Churches, at the *Savoy*, Chap. 8. n. 1. with Chap. 3. n. 6.

Paganus. How can God in *justice* oblige *those* to believe in Christ as *their* Redeemer, for whom he *died* not, and therefore were not redeemed by him? Does he *tye* them to believe a *lye*?

Diotrephes. All men that live under the dispensation of the *Gospel*, are *tyed* to believe in Christ, but for *several* ends: his * Hence the Ministers of *Emden*, call this command in respect of the Elect, *Mandatum obedientiæ*; but in respect of the Reprobate, *Mandatum probationis.* De Gratiæ & Meriti Christi Universali, *Quæst.* 8. Act. Synod. Dor. Pag. 132. Part 2.

people and *seed* are tyed to *believe*, that by *believing*, they may be made partakers of the *benefits* of his death, and obtain *salvation* through him: The rest are tyed to believe, that by *not believing*, they may be the more *inexcusable*, and liable to the *greater* condemnation.

Paganus. This is a strange kind of Faith! But suppose *these* men that are not of that *seed* you speak of, should *believe* in Christ, what would the *issue* of their *Faith* be? For though they should in that case *believe* in Christ, they should not be *rewarded*, because they believe a *lye*; and yet they could not be *justly* condemned, because in so believing, they should *obey* Gods command.

Diotrephes. You suppose a thing *impossible* to come to pass; for those men you speak of, cannot *savingly* believe, grace *sufficient and necessary* to the production of *such* a Faith being denied *them*; and yet *they* shall be punished for *not* believing.

Paganus. I am not satisfied how it can consist with Gods *justice* to bind his Creatures to *impossible* performances. And I should think, his *goodness* would rather incline him to *reward*, than punish them for refusing to believe a *falshood*. But if you say God may lay such *unreasonable* commands upon us, I shall not dispute against it, though they seem to my apprehension, to be a very great *impeachment* of his *justice* and *sincerity*: But I pray, may not I take a little more time to deliberate about the business? I see 'tis a business of great *importance*, and I am loth to overshoot my self in it: I hope it may be sufficient, if I believe at the last moment of my life.

Diotrephes. There is no more ready way to over-shoot your self as you speak, than by your delayes; Hereupon the *Holy Ghost* saith, *To day if ye will hear his voyce, harden not your heart*; and, *To day, while it is called to day; lest your heart be hardned through the deceitfulness of sin*; wherefore he saith, *I have heard thee in an accepted time, and in the day of salvation have I succoured thee! Behold, now is the accepted time! behold, now is the day of salvation!* And if you read the *disputations of right to Sacraments*, you will find * that *saving-faith is* (defined to be) *a sinners assent to the truth of the Gospel in the Essentials, and a sincere consent that God be* immediatly *our only God, and Christ our only Saviour, and the Holy Ghost our only sanctifier, and we his people in these Relations. I say* immediatly, *that is* at present, *because if it be only a*

Hebr. 3.

2 Cor. 6. 3.

*By Mr. Baxter. Disp. 2. pag. 43

consent

conſent to be ſuch hereafter, it is not ſaving: And therefore in certain *directions to prevent miſcarrying in converſion**, the advice that is given you (Direct. 11.) is this, *If you would not have this ſaving-work miſcarry, Turn then this preſent day and houre, without any more delay.*] And this advice is backed and fortified with no leſs than * *fifty ſuch moving Conſiderations and Reaſons as will certainly convince you, if you be not unreaſonable, of the folly of delay, and ſhew you that it concerneth you preſently to return and believe.*

* By Mr. *Baxter* p. 381. to 439.

* Mr. *Baxter* ib. pag. 381. & pag. 439.

Paganus. Well then, if *the preſent* time be Gods *accepted* time, and *the day of ſalvation*, I am content to take *Gods* time; and the happineſs that comes along with it being ſo tranſcendent, as you have repreſented it, the ſooner, the better: But all the queſtion now is, whether it be in my *power* to *return* and *believe*?

Diotrephes. No, by no means; for you are yet in your *natural* ſtate, and *the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned*: Nay, *the carnal mind is enmity againſt God.*

1 Cor. 2. 14. Rom. 8. 7.

Paganus. How then comes this *Faith* to be wrought in him?

Diotrephes. It is not of *himſelf*, but *it is the gift of God*; he doth *infuſe* it irreſiſtibly, and *worketh it in us without us*, and that *by an operation for mightineſs not inferiour to that whereby he created the World, and raiſeth up the dead.* Synod of Dort. Chap. 3. and 4. Art. 12. and Reject. 6.

Paganus. If *Faith* be the *gift* of God, and wrought in us after *ſuch* an *irreſiſtible* manner; and likewiſe if *now* be Gods *accepted* time, and the *day of ſalvation* as you have told me; why is not *that* Faith even *now* wrought in me? The *delay* ſeems by your Diſcourſe to be rather on *Gods* part, whoſe work *this* is, than on *mine*, to whom it is *impoſſible* without him. I hope you would not have me perſwade my ſelf that I am not of that *ſeed* of Chriſt you mentioned, in *whom* this work you ſay is *peculiar.*

Diotrephes. No Sir, I would not have you diſheartned; for a whole *Synod* of Divines have determined, That *thoſe who as yet do not effectually perceive in themſelves a lively faith, or aſſurance, confidence of heart in Chriſt, the peace of conſcience, an endeavour of*

filiali

filial obedience, a glorying in God through Christ: and nevertheless use the means, which God hath promised that he will work these things in us, (such as these ought not to be cast down at the mention of Reprobation, nor reckon themselves among the Reprobate; but must diligently go forward in the use of those means, and ardently desire, and humbly and reverently expect the GOOD HOURE *of more plentiful grace.* Synod of *Dort.* Chap. 1. Art. 16.

Pagans. Expect the *good houre* did you say? why this is a perfect *contradiction* to what you said before, *viz.* that [*now*] is *the accepted time, and the day of salvation.* And if I be commanded to believe [*now*] certainly to make that Command just, and much more to make it not grievous, but *light* and *easie* (as the Gospel-commands are said to be) there goes a power along with that command to make it possible [*now*] and so my duty: else what will become of your *fifty moving Considerations to convince men of the folly of delay*? But I remember you said, it was every mans duty living under the dispensation of the Gospel to *believe.* Now if to make a man believe, be Gods *irresistible* work, and accomplish't by his *Almighty* power, *not inferiour in mightiness, to that whereby he did create the World, and raiseth up the dead,* How can this be a poor Creatures duty? Could we think it equal in a good man, or consistent with his goodness, to impose an insupportable burden upon a childs shoulders, and to whip him, because he doth not carry it; when such is his weakness, that he sinks under it? Sure we should account this extream severity; and shall we attribute the like to God? God forbid!

Diotrephes. God may give what Laws he please; for his Soveraignty is absolute, his Dominion incontroulable, he is bound to none, and gives account of his actions to none.

Pagans. I know Sir, 'tis impossible God should be obliged to his Creature, whether upon the account of any Law made by it, or of any benefit received from it; but yet the very nature of God, and that natural equity which is supereminent in him, God esteems as a Law to himself, and doth never transgress the dictates of it. And besides, God doth freely enter into Bond into his Creatures, as well by giving them a Law, as by making them a promise; for if he prescribes a Law, he is (in his own natural equity) bound to bestow grace and assistance necessary to the observation of it; and if he promiseth a thing *absolutely*, he ought *absolutely* to perform it; if he promiseth a thing *conditionally*, the

condition being fulfilled, he is tyed upon the honour of his *truth* and *justice* to make that promise good, as appears plainly by that which you call and value as his own Word, *Mat.*25.24. *Hebr.*6. 10. 1 *John* 1.9.

Diotrephes. I beseech you Sir, have you been instructed in Gods Word?

Paganus. I shall deal ingenuously with you; I have been long acquainted with your *Bible*, which you make the ground of your *Religion:* And I observe, it speaks very much of Heaven, and glorious things of a life to come, and calls upon you very earnestly to despise the World, and lay up your hearts and your hopes in Heaven; but observing withall, what insatiable avarice, ambition and luxury there is amongst you that profess *Christianity*; and how much more carefully (notwithstanding your demure pretences) you lay out your selves for Earth than Heaven, and what Factions you drive on to compass your ends; I have been drawn into a suspition, that few of you do cordially believe your own Religion; or else that you think 'tis such a Religion as will save you by a *verbal* profession, though your practice be at utter defiance to all the Rules and Precepts of it. Besides, I have stumbled at some *Doctrines* which I have found in other of your Books; and it hath given me no small scandal to read (what I now hear from your mouth) that the God you worship should make such a severe Law (as you say he hath) for the regulating of his Creature, and yet deny that Creature a sufficient ability to perform it. How this can consist with that Justice by which the true God is supposed to govern the World, I confess I understand not.

Diotrephes. God help us! *in many things we offend all.* But you must not impute the fault to our Religion, which is *holy*, *just* and *good*; but to the Professors of it, who refuse to square their practice according to the Gospel-institution: But for the offence you take, that God injoyns a Law, which is become impossible, you must know, we hold the justice of God excusable in this case; because he gave all mankind a sufficient power in their first Parents, whom he created after his own Image *in righteousness and true holiness*; and had *they* persisted in their obedience, their *Posterity* had been furnished with the same abilities, and had had the same image stamp't upon them in as full and fair a Character as they had; but because upon the suggestion of the Divel, they

prevaricated the Covenant of their Maker, therefore were they puniſhed with the loſs of that Image, *Original* Juſtice, and *Supernatural* abilities; and this ſin of theirs being imputed to their whole off-ſpring, the very ſame penalty is alſo derived unto them upon that account.

Paganus. When ſin is committed, and a guilt contracted, admit, God be not *tyed* to his own Creature, yet he may be tyed to his *own* natural equity, to *proportion* the penalty to the crime, and not to aggravate the affliction beyond the Creatures *demerit:* And therefore if *they* became *Delinquents* in the perſon of *another*, that the penalty may hold correſpondence with the fault, they ſhould alſo receive their puniſhment in the perſon of *another.*

Diotrephes. The puniſhment, as I have already hinted to you, was impoſed upon *another* perſon, even upon the *Son* of God; for God *laid upon him the iniquity of us all, and he was* { Iſa. 53. *wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.*

Paganus. But Sir, I remember you ſaid, *He* died according to the Counſel and Purpoſe of his *Father*, only for a *certain* ſeed which he had *given* to him. The reſt he did *not* redeem, or *die* for; and yet he commands them to believe in him, and rely upon him, and denies *them* power to *do* it too; which I cannot but think to be *extreme* ſeverity.

Diotrephes. I told you before, that the *juſtice* of God is *excuſable*, becauſe *He* gave them *power* to believe in their *firſt* Parent, in *Adam*; and to *this* prodigality *they* muſt impute this *their* impotency.

Paganus. The tenour of your Diſcourſe hath led me to look upon [*Faith*] or which is all one [*Believing*] under this notion; viz. *A laying hold upon Chriſt the Mediatour, as the means to help us out of ſin and miſery*; and if it be ſo, I am apt to conclude, That as *Adam* had no *need*, ſo neither had he *power*, (though he had ſo much as was ſutable to his condition) in his *ſtate* of *integrity* to *lay* hold on Chriſt: And if I apprehend your ſenſe aright, *Faith* contains, or implies a power to *ariſe* after our *fall:* If therefore *Adam* before his *fall* had this *power*, then after he was fall'n, he might have *elicited*, or drawn it forth to his *reſtitution*; and ſo there ſhould have been no need of that

omnipotent and *irreſiſtible* operation of God unto *this* work, which for *mightineſs*, is not *inferiour* to the *Creation* of the World, or *raiſing* up the *dead*, as is pretended. Beſides, the queſtion is not concerning the Hiſtorical Belief of a Mediatour, in caſe God had made the Revelation upon ſuppoſition of the fall (as he did not) but whether *Adam* had a power to believe in Chriſt ſavingly? This he could not do, becauſe ſaving faith implies a renouncing of ones own works, and a relying upon Chriſts merits and mediation for grace and pardon. This in the ſtate of Innocency *Adam* could not do, becauſe God had given him a command, and tyed him in a Covenant to do otherwiſe: And I obſerve, that the Son of God hath *ſealed* a new *Covenant* for Mankind with his *own* blood; and he invites *all* men to ſubſcribe it. Now this is called, I perceive, a *Covenant* of *Grace*; but as it is eſtabliſhed upon *better* promiſes than the former; ſo I find that more *dreadful* threatnings are annexed to it alſo. I muſt profeſs my diſſatisfaction herein; I think it very hard, that Almighty God, after he hath *deprived* them of *original* righteouſneſs for the ſin of their *firſt* Parent, which they could no way be *guilty* of, but by his *own* poſitive conſtitution; I ſay, I think it very hard, that after this, he ſhould *engage* them in a *new* Covenant, and *tye* Mankind to *new* conditions, and not vouchſafe a *competent* ſtrength to perform them; eſpecially being *tyed* to this performance under a *ſeverer* penalty; and how this can be called a *Covenant of Grace*, I profeſs I cannot ſufficiently underſtand.

Diotrephes. We ſatisfie our ſelves in an humble *ſubmiſſion* to Gods incontrolable *Soveraignty*, and a modeſt *veneration* of his moſt free *Beneplacitum*; conſidering that the *Redeemer* himſelf doth check the objections of *Repiners* with this ſhort reprehenſion, Mat. 20. 15. *Is it not lawful for me do what I will with my own?* And the Great *Apoſtle* of the *Gentiles* argues thus againſt ſuch Diſputants, Rom. 9. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth*: And ver. 21. *Hath not the Potter power over the Clay, of the ſame lump to make one Veſſel unto honour, and another unto diſhonour; what if God willing to ſhew his wrath, &c:* And this is that unfordable, and *unfathomable Abyſſe*, which put the wits of that great *Veſſel of Election* to a ſtand, and makes him cry out in an *extaſie* of aſtoniſhment, *Rom.* 11. 33. *O the depth of the riches, both of the wiſdom*

and knowledge of God! how unſearchable are his judgments, and his wayes paſt finding out?

Paganus. If Almighty God intended his holy *Scriptures* (which are opened for all men to examine) for their inſtruction and benefit; ſure it is poſſible for a *reaſonable* creature, uſing his utmoſt *diligence*, to gain ſome *meaſure* of underſtanding in them. And truly, if I be able to apprehend any thing, the place you laſt mentioned, affords as ſtrong an Argument againſt you (if you take the *Context* with it) as one could imagine; for what I pray, is the ground of that Ω βάθος *? Is it not the contrivance (as I may ſay) of his Counſel, whereby he deſigned a *general* mercy (would they but embrace it) to all *Mankind?* without doubt, you will be forc'd to acknowledge it with me, if you reflect upon his *Aſſertion* that *uſhers* in that *Exclamation*; for this it is, *God hath ſhut them* (both *Jews* and *Gentiles*) *all up together in unbelief, that he might have mercy upon all*; and then it follows, *O the depth, &c.*

* *Quæ profundæ divitiæ ſapientiæ, in eo poſitæ eſſe poſſunt, quod Deus velit minimam hominum partem ſalvare, & maximam perdere? Solum illud tantum in eo locum habet, Sic volo, ſic jubeo, ſit pro ratione voluntas. Epiſcop.*

Rom. 11. 33.

And though 'tis ſaid in the other *Text* alledg'd, *He will have mercy on whom he will have mercy; and whom he will, he hardneth*; yet if you interpret that ſaying, by a Collation of it with other places, where he makes a further Declaration of his meaning, you will find it comes far ſhort of a pregnant evidence to ſerve your purpoſe; for the *Pſalmiſt* tells us, *The mercy of the Lord is from everlaſting to everlaſting upon them that fear him, and think upon his Commandments to do them*, Pſal. 103. 17, 18. Exod. 20. 6. And by this great *Apoſtle* he hath ſufficiently revealed what his will is in this kind, even to *have mercy* to the ſalvation of *them* that *believe**: And what Authority or Example can you produce to prove, that ever God did *actually* harden, or had a *will* to harden any, but ſuch as had formerly *rebelled* againſt the light, abuſed his patience, and deſpiſed his gracious diſpenſations*? *Becauſe when they knew God, they did not glorifie him as God*, &c. *for this cauſe God gave them up*, Rom. 1. 21. with 26. & Pſal. 81. 11, 12. *But my people would not hear my voyce, and Iſrael would not obey me, ſo I gave them up to their own hearts luſts.* We find that the Lord (though he had fore-told what would be the iſſue of *Moſes* Miniſtry to him) is not ſaid to have hardned *Pharaoh*, till he had multiplied his Rebellions, and dallied with five plagues: The laſt whereof, when *Moſes* undertakes the removal of it, he

Rom. 9. 18, 21.

* 2 Cor. 1. 22.

* Rom. 1. 21. 26

See alſo Luke 7. 30.

Acts 13. 26, 40, 41, 45, 46.

Hebr. 3. 3.

gives

gives him a fair warning of his danger. *Exod.*8.29. *I will intreat the Lord; but let not Pharaoh deal deceitfully any more*: And becauſe he neglected to quit himſelf of the danger upon this hot *Alarme*, therefore with the *ſixth* plague this judgment came upon him alſo; 'tis ſaid, *the Lord* (then) *hardned the heart of Pharaoh*, Exod. 9. 12. *and* ver. 14. with the judgment following; the Lord threatens, *I will at this time ſend all my plagues upon thine heart*: Therefore do not reſemble God to a *mad* or *unwiſe* Potter, that layes out his coſt and skill in making up a Veſſel for no other purpoſe, but only to make *oſtentation* of his *power*, *will* and *liberty* to break it. Perhaps the *Apoſtle* by that compariſon takes upon him to demonſtrate, not what God *will* do, but what he *can*; for he ſaith, *What if God willing to ſhew his wrath, &c?* Beſides, God is compared to the *Potter*, and men to the *Maſs*, or *Lump* of Clay; but *what* men are they that are entred into this *compariſon?* not *innocent* men, or men made *guilty* by *imputation* only (as your *Doctrine* ſuppoſes them) but men *corrupt*, through their *own voluntary* pollutions, as *ſuch*. This is evident from the Apoſtles Diſcourſe in the *three* firſt Chapters of that *Epiſtle*. He declares then, that out of *this Maſs* (or *Lump*) it is *lawful* for God, according to his own *Beneplaciture*, to *ſelect* ſome unto life, namely thoſe who would *believe* in Chriſt upon his being tendred to them *; and to harden the *reſt*, and reſerve *them* to wrath; that is to ſay, *thoſe* who would augment the number, and mount the heap of their other ſins, by the addition of a wilful *unbelief*. This to my ſenſe is moſt clearly, that *liberty* * which the Apoſtle aſſerts, and vindicates to Almighty God in that preſent juncture and current of his Providence over *Jewes* and *Gentiles*; though the *Jewes* cryed it down with utter deteſtation, as a *violation* * of thoſe *ſignal* promiſes which he had *anciently* made unto their *Nation*.

* Rom. 9. 30, 31, 32. Chap. 11. 20. See alſo John 3. ult.

* 1 Cor. 1. 21.

* Rom. 11. 1.

For your other Allegation; *Matth.* 20. 15. *Is it not lawful for me to do what I will with my own?* It can conclude nothing, but that God may diſtribute *equal* portions of reward to thoſe whoſe labours in his *Vineyard* have been *unequal*; for when he that hath done moſt, receives the utmoſt they did *contract* for, why ſhould he repine at the Lords bounty, which is no *injury* to him, though a *benefit* to others? But what is all this to the *vindication* of Gods *juſtice*? when he invites men to a *new* Covenant, wherein he promiſeth to proceed with them upon a *gentler*

accompt,

account, and *tyes* them to *new* conditions; and yet denies abilities *sufficient* to perform *those* conditions; though he *binds* them to that performance under the commination and peril of a *soarer* penalty. And I ask't you further, in what sense *this* Covenant with Mankind could be properly called a Covenant of *Grace*; which demand (and I conceive it a material one) you were pleased to take no notice of in your last Reply.

Diotrephes. You must know Sir, that your *natural* Reason, without a *supernatural* illumination, is no competent *Judge* of the sense of *holy* Scripture, which contains the mind of God; yet I shall not now reply to your interpretations, but address my self to give you satisfaction to your *last* demand; which is, in what sense the *Covenant*, which God hath *sealed* to us, in the *blood* of Christ, is styled a Covenant of *Grace*. To this end, you must understand that there are a *certain* number of persons *predestinated* unto life and glory, and these are called the *Elect*: *These* Elect, *God Almighty, before the foundation of the World was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the Creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.* (And) *as God hath appointed these Elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation.* All *these* benefits are *infallibly* and *irresistibly* conveyed to those *Elect*, by vertue of the said *Covenant*; and upon this account I hope you will allow it to be very fitly intitled a *Covenant* of *Grace*.

The Declaration of the Congregational Churches at the *Savoy*, Chap. 3. n. 5, 6, 7.

Paganus. I do readily allow of the *title*, in respect to those *Elect* you speak of; but I pray satisfie me in this particular; what *interest* have the rest of mankind in Christ, and *this* Covenant? Do not the *benefits* you have now mentioned, belong to them?

Diotrephes. For your satisfaction, you may assure your self it is the Determination, and *PUBLICK FAITH* of the new *Congregational* Churches in *England*, agreed upon, and consented

[2] Ibid. n. 6.

conſented to by their *Elders* and *Meſſengers*, That *not any other are redeemed by Chriſt, or effectually called, juſtified, adopted, ſanctified and ſaved, but theſe Elect only.*

Paganus. I pray to what end did God *create* the *reſt*, and what *Acts* hath he paſſed againſt them? and what *Providence* doth he exerciſe towards them?

Diotrephes. There is a Text of holy Scripture that ſaith thus, *Before the children were born, and when they had neither done good nor evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, it was ſaid, The elder ſhall ſerve the younger, as it is written, I have loved Jacob, and have hated Eſau.* Rom. 9. 11, 12, 13. Out of which words a Renowned Divine doth conclude, That *Gods ordaining men unto ſalvation, proceeds meerly according to the good pl a'ſure of God, and not upon conſideration either of works or faith*: And he adds, *As touching Reprobation, that it is no more of evil works, than Election is of good works; foraſmuch as before they were born, they were equally uncapable of the one, as well as of the other; and the doing of evil is expreſly excluded as well as the doing of good; whence it followeth manifeſtly, that Gods ordaining men unto damnation, proceeds as much of the meer pleaſure of God, and with as little conſideration of ſin; as Gods ordaining men unto ſalvation, proceeds of the meer pleaſure of God, and without conſideration of any righteouſneſs in man.* Dr. Twiſs. *ubi ſupra.* page 38.

Paganus. To deſign men to deſtruction or torments, though but temporal, without fault, for ones *meer pleaſure*, is ſuch a ſeverity as we uſually brand with the title of *Tyranny*, when we find it in any man, though he were the greateſt Emperour in the world; and truly I dare not entertain ſuch thoughts of God.

Diotrephes. "We muſt diſtinguiſh in this Decree, the Act of "God decreeing, and the things decreed by him (ſaith the ſame "great Doctor *) The things decreed by Reprobation, are, * *ubi ſupra*, pag. 42.

1. "The denial of grace (by grace I mean) faith and "repentance, whereby that infidelity and hardneſs of heart, which "is natural to all, is cured.

2. "The denial of glory, together with the inflicting of "damnation.

"As touching the firſt of theſe, look what is the cauſe of "Reprobation, as touching the Act of God reprobating, that, and "that alone is the cauſe of the denial of grace, to wit, the meer "pleaſure of God.

"But

" But as touching the denial of glory, and inflicting damnation, God doth not proceed according to the *meer* pleasure of " his will, but according to a *Law*, which is this, *Whosoever believeth not, shall be damned*: And albeit God made that Law according to the meer pleasure of his will; yet no wise man will " say, that God denies glory, and inflicts damnation on men according to the meer pleasure of his will; the case being clear, " that God denies the one, and inflicts the other meerly for their " sins, who are thus dealt withall: And to this Doctors opinion agrees, not only the *Confession* of the *Congregational* Churches, but that also of the *Assembly* of Divines at *Westminster*, who (*chap.* 3. *n.* 7.) do declare concerning the Reprobates, " whom " they style *the rest of Mankind*, That God was pleased, according to the unsearchable counsel of his own will, whereby he " extendeth, or with-holdeth mercy as he pleaseth, for the glory " his Soveraign power over his Creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of " his glorious justice.

Paganus. Truly Sir, as far as I am able to understand by the process of your Discourse, the whole matter of Reprobation, as well touching the things decreed, as touching the Act of God decreeing, is finally resolved into Gods *meer pleasure, to shew his Soveraign power*; for you say he makes a *Law* to bind men to *repent* and *believe* under pain of damnation; and this Law he makes for his *meer pleasure*; you affirm also, that he decrees to *deny* sufficient and necessary *grace* to enable men to repent and believe, and this of his *meer pleasure* too; and from hence it doth undeniably follow, that he doth *ordain* sin, and the introduction of it, as the means of damnation, and that of his *meer pleasure* too.

Dioctrephes. " That he who intends an end, doth also intend " the means, the very light of nature suggesteth unto us, saith Dr. *Twiss**; but I confess there is a little difference amongst Divines in this Article. *Piscator** saith roundly, *Reprobi prius ad pœnam destinati sunt, tanquam ad finem, deinde etiam ad peccata, tanquam ad media*; that is, *the Reprobates are first destinated unto punishment as the end; afterwards to sin, as the means*: But Dr. *Twiss* saith, *We know God hath given us means of grace; as for means of damnation, we know none*; " Sins can neither be called *mans* " means, nor *Gods* means, saith he; not mans *means*,

* Ibid. pag. 73.

* In Axiom. de prædest. &c. cap. 5.

Ibid. pag. 56.

"or intended * by him as *Means*, forasmuch as the *intention* of *Means* ariseth from the *intention* of the *End*; but "no man or devil intends to bring upon himself *damnation* as the *end* whereunto he intends to sin. Not Gods "*means*, forasmuch as *means* are intended but by him who "is the *Author* of them; which God (saith he) cannot be. This *acute* Doctor therefore doth determine the "Point thus, [The *end* that God aims at, is his own "*glory*; for he made all things for himself. And if he "means to manifest his glory on any in the way of *vindicative* justice, it stands him upon both to *create* them, and "*permit* them to sin, and finally to *persevere* therein, and to "*damn* them for their sins. Here (saith he) we have the end "and the means intended by God.]

* Though he does not intend this directly, yet indirectly and interpretatively he may; and so a man is said to love death. Prov. 8. 36. & ch. 15 32. *Vid Thom. 12æ. q. 79. a. 2. ad 2m. Ibid. pag. 73.*

Pagamus. Gods *end*, you see, is the Glory of his vindictive justice; His *means* is, to *create* man, to *permit* him to sin, and *persevere* in it, &c. I pray Sir, let me understand what you mean by Gods *Permissive* Decree; I should think it doth not import an *absolute* decree in the Will of God concerning the thing *permitted*; but only a *Negative* Act whereby God is understood neither to *will* the being of that thing, nor to *nill* it *. And consonantly when God decrees to permit sin, he decrees not to hinder it, but to leave it in mans power, that sin may come to pass, or not come to pass, whether it doth *eventually* come to passe or not.

* *Non dco velente vel nolente, sed non volente fiunt mala. Magister. l. D. 46. F.*

Diotrephes. You take the word *permission* in a sense too *restrictive* and limited. For Man being created after Gods image, in a state of integrity, endued with *free-will*, and a sufficient ability to abstain from sin; If God had permitted sin in that sense only (that you speak of) for all such a Decree, it was possible * for Man not to have sinned; and then God had lost his end, [the Manifestation of his *Vindicative* Justice.] It stands neither with the wisdom nor the power of God to make Decrees whose success is doubtful and event uncertain. * As the Decree for the

* *Implicat contradictionem ut aliquis effectus sequatur infallibiliter ex causa defectibili & impedibili per concursum aliarum causarum, hoc est, ex anteced. nte, qua aliter atque aliter potest se habere. Alvar. de Auxil. cap. 7. & Amef. ubi infra.*

* *Deus enim successiva decreta & incerti eventus condere non potest, quia ut potentissimus est, ita & sapientissimus, qui decretum de fine non facit, nisi decretum de mediis ei aeque sit certum. Sapientiæ enim non congruit, ut decretum de fine, quod per media exequendum est, sine Mediorum certa limitatione statuatur.* Resp. Anc. Wallæi *ad censur. Corvini* pag. 138.

illustration of his own Glory is *absolute* and *irresistible*, and therefore not to be defeated; so the *Means* for the Execution of that Decree is *certainly* ordained, and to be accomplished *inevitably*; and therefore not suspended upon so *contingent* a thing as Mans *Free-will* is, if left to its own determination.

Hereupon the *Westminster* Assemblers, and the *Congregational Churches* (treading in their steps, unless it be where *they* thought *those* tread awry) do tell us, That *Gods Providence is extended even to the first fall, and all other sins of Angels and men; and that not by a* bare *permission*, &c. So that this *permissive* Decree is very pregnant and teeming, it *brings forth* in its season, as is said by the Prophet of Gods Decree concerning a temporal judgment, *Zeph.* 2. 2.

Conf. c. 5. s. 4.

Paganus. Do you think that God allows, and approves of sin then? for this permission (as you define it) imports something to that purpose, as I conceive it.

Diatrephes. No; we do not speak of a *moral* permission, which is a concession; but of a *physical* permission, which is *no impedition*, a not-hindring; but such as doth determine the infallible *futurition* of sin: *Nam Dei decretum de permittendo peccato, ponit quidem illius infallibilem futuritionem, cum debeat fieri & evenire quod Deus decrevit permittere ut fiat*, saith * *Maresius*; and a little after he saith, *By the effective Decree, man determinately and certainly was to be intire, to be endued with free-will, and peccable; and by his permissive Decree, that peccable man was to sin* (ultro & sponte) *of his own accord, and freely; but yet determinately, certainly, and infallibly.* Hereupon *Piscator* saith, *Decretum permittendi peccata, necessitat peccata, quia se ipsis frustra esset: The Decree of permitting sin doth necessitate sin; for otherwise it were to no purpose*: And again, *Decretum permissivum etiam est causa efficiens sui objecti*, h. e. *peccati. The permissive Decree is also the efficient cause of its object; that is, of sin*: And upon this account the Divines of *Wedderan* at the Synod of *Dort* *, do conclude, That sins do come to pass *necessarily*, in respect of the permissive Decree: And some English Divines do affirm, That Gods Decree is not less *efficacious* in the permission of evil, than in the production of good *: Dr. *Twiss* saith, That sin cometh not to pass, but by the most efficacious Decree, and Ordinance of God. *I. fol.* P. 88.

* In suo Hydra Socin. Expug. Tom. 1. p. 333. & 334.

ibi supra. c. 3. Ibid.

* Dicitur. 3. & 4. ubi. p. 154. part. 2.

* But some say, Deum ea permittere effectus, non quoad productionem, sed quoad determinationem. So R. B. Lect. 2 de Sc. Med. p. 30. Gregor. in Fol.

Paganus. This doth confound Gods Decree of *permission*, with his Decree of *effection* or operation.

Diotrephes. They do but trifle *, and play the fool, that substitute a *bare* permission instead of Gods Providence, as if God sate only as a *spectator*, expecting the *fortuitous* and *casual* events of things, and so his judgment should depend upon mans free-will.

* *Calv. Instit. lib. 1. cap. 18. Sect. 1.*

Paganus. Have you any good proof that Gods Decree doth certainly determine the *futurition* of sin.

Diotrephes. Our Divines do prove it out of *Peters* Sermon, *Acts* 2. 22, 23. where he thus bespeaks his Auditors, *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, wonders and signs; —— Him being delivered by the determinate counsel, and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.* In the same breath (saith Dr. *Twiss*) "both convicting them of crucifying "Christ, and withall, acknowledging that he was *delivered by the* "*determinate counsel, and fore-knowledge of God*; the meaning "whereof is fully set down, *Acts* 4. 28. to this effect, name-"ly, That what contumelious outrages soever they committed "upon the person of the Son of God; in all this, they did but that "which Gods hand, and Gods counsel had *predetermined* "to be done.

Dr. *Twiss. ubi supra*, p. 89, 90.

Paganus. * God might out of his mercy *ordain*, that his Son should be made a Sacrifice for the sin of the World, and he might freely determine his own will to deliver him up to that purpose; and out of his *fore-knowledge*, that the will of his malicious Crucifiers would *freely apply and determine it self* to that wicked Act of crucifying him; he might, as the *Author of Nature*, and to perform *the office of the first cause*, determine to uphold their power of acting, and not to hinder the use of their *natural liberty* by the *withdrawing* of his concourse, but to afford the *simultaneous* influence thereof, that they might freely act what they had most wickedly determined.

* *Cum ad productionem actus mali concurrit Deus, eatenus concurrit, quatenus muneri auctoris naturæ de patientia absolutæ deesse non vult, impediendo per substractionem sui concursus usum libertatis creatæ, ac propterea concurrit, quatenus sinit, ut influxus oblatus ab ipso in actu primo ad opposita, per libertatem creatam determinetur ad hanc actum secundum, quem quantum est ex se, hoc est, voluntate Antecedente nollet esse.*

Apud. Ames. Bel. Enervat. Tom. 4. l. 2. c. 2. n. 4. p. 23.

Diotrephes. We do hold with *Alvarez**, "That God "by his Eternal Decree, and by his Absolute and Effectual Will, "hath *predetermined* all our acts in particular, and that before the "*prevision* of them, and *independently* to any *middle knowledge* of our "*future* free co-operation upon supposition; and *Amesius* *hath given the reason of it, because the firmness of Gods Decree doth not "properly depend upon the *contingent* and mutable will of man.

* Ibid.

Paganus. This overthrows the liberty of the will to my weak apprehension, and turns man, whose natural property it is to act freely, into the condition of a necessary Agent.

Vid. Ames. Bel. Enerv. Tom. 4. l. 3. c. 3. n. 4. ex Alvar. Synopsis Pur. Theol. Disp. 11. Thes. 11.

Diotrephes. No, you are mistaken; for seeing not only every action of the Creature, but also the manner of that action depends upon the efficacy of the Divine Will, it follows that the Providence of God doth not destroy the liberty of humane actions, but establish it, as the *Belgick professors* have observed; for God so rules his Creatures, that he suffers them also to act and exercise their own motions, as *Austin* hath it: Though God be the cause of the action in one kind*, yet man is the cause of the same action in another kind. God preserves his Creatures in their nature and properties; he moves them also, and applies them to act (or work) agreeably to their nature. He affords them his concourse; and so concurs with them, and so immediatly influenceth the action of the Creature with his action, that one and the same action is said to proceed from the *first* and *second* cause, inasmuch as [*unum ἀποτέλεσμα*) one production (or work) derives its existence from them both; in which work, if there be any thing *inordinate*, it is from the action; not as it is the *Creators*, but as it is the *Creatures*: Thus the *Belgick* professors, *Ibid. Thes.* 13.

* *Dato quod voluntas sit causa actionis liberæ (addam si placet totalis) in suo genere; ergone Deus ejusdem actionis non est causa in suo genere?* Mr. Wickman in Br. Refut. Tileni ad finem.

Paganus. If God, as the *first Cause* and *Author of Nature*, to conserve that order and manner of working, instituted in *second* causes at their first Creation, doth afford his *general* concourse * (*ad opposita*) that his Creature may have power and li-

* *Deus enim ut Author naturæ tenetur se voluntati creatæ paratum præbere ad concurrendum ad opposita, ut ipsa uti possit sua naturali libertate.* Hence they say, *Actus pravus quatenus Ens, est à Deo, non ut inducente ad illum, sed ut non subtrahente suum necessarium concursum voluntati, quæ dum ad illum se determinat, abutitur sua libertate & influxu divino in actu primo ad opposita sibi oblato. Et ideò magis proprie dicitur Deus coagere voluntati in talem actum causando, quam voluntas dicatur coagere Deo.* Vid. Greg. in 2. d. 34. & 37. q. 1. ar. 3. ad 8.

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berty to do *good* or *evil*, and ſuffer the will of man to determine its ſelf freely to the evil act, and then (fore-ſeeing it ſo determined upon ſuppoſition of his concourſe) doth yield his *ſimultaneous* influence to the production of that evil act; then it is poſſible to conceive how a man may avoid ſin, notwithſtanding that Divine influx; for in this caſe, man doth abuſe his own liberty, and the Divine concurſe offer'd to him *ad oppoſita*, and ſo doth freely determine himſelf unto the ſin, when he might do otherwiſe; and God ſhould *co-operate* with the created will, as the *Author of nature*, according to the *exigence* thereof, rather than the will *co-operate* with God as its *firſt determiner*.

Dietrephes. That opinion doth caſt fetters * upon the Divine Liberty and Providence; for if mans will doth freely determine it ſelf before the Divine Determination; then it would follow, that the power and providence of God can diſpoſe nothing, till the aſſent of the created will be expected and firſt had, with which it may concur as a *partial* cauſe to produce the effect; and ſo God ſhould not be the *firſt*, but the *ſecond* cauſe of this act; and the will ſhould not ſo much depend upon him, as he depend upon the *firſt* motion of the will.

* *R. B. P.* ubi ſupra. *p.* 27. *Hoc unum aſſerimus, hunc concurſum, quicunque tandem is eſt, male ſtatim ſubordinatum, aut poſteriorem influxu voluntatis in actum ſuum; quia cum Deus non eſſet cauſa prima omnium entium, ſed ſecunda, deinde in primo motus ſui initio non penderet a Deo, ſed contra Deus a primo voluntatis initio mortuum.* Reſp. *A. Wallæi.* ad Cenſur. *Corvini. pag.* 103.

Paganus. If God preſerves to his *rational* Creature its *natural* propriety and manner of working, I ſuppoſe he doth *ordinarily* allow it the liberte of a *ſelf-determination*: And I underſtand not how this ſhould be any derogation to Gods Power or Providence; for the Creature ſtill acts, not only under the *general* concourſe of his Providence, but alſo under the *ſpecial* egreſſions of it; and *God* can and doth, as it ſeemeth good to him, put in an *immediate* and *extraordinary* finger of power to *over-rule* and order the actions of it; the Creature therefore is not exempted from the conduct of his Providence by this means, as you pretend.

Dietrephes. "We look upon all created *beings*, as ſo many "*emanations* from the *firſt* cauſe, upon which they depend *in* "*eſſe & operari*, in their being and working, as the Rayes depend "upon the Sun; neither is the *intellectual* Creature in the acti- "ons *Ibid. page* 28.

* Synopſ. Pur. Theol. ubi ſupra. Theſ. 10.

" ons of *free-will* exempted from this order *; for it is neceſſa-
" ry, that every Creature, and every action of it, and every
" mode, and perfection of every action of it, be reduced unto
" God, as unto the firſt moſt perfect, and therefore moſt effectual
" cauſe. We conclude therefore, That * *Our wills are tyed up*
ſo cloſe to the will of God, that like leſſer wheels they move only
as that great mover doth guide them.

* Mr. Bagſhaw. Pract. Diſc. pag. 3.

Paganus. Methinks this Doctrine ſhould be very apt to tempt men to believe, that God doth very much promote and aſſiſt them in their moſt prodigiouſly ſinful courſes.

Diotrephes. The Acts of Gods *Omnipotency* are carefully to be diſtinguiſhed from his *Legiſlative* Acts; by *theſe* laſt God alwayes forbids ſin; but by *thoſe* former, he ſecretly incites * men unto it, either by moving their wills, tongues and members unto ſin, or elſe by not moving them to the contrary virtue; but *withdrawing* his grace and neceſſary aſſiſtance; whence it comes to paſs, that they cannot but ſin.

* *Deus homines ad ſuas pravas actiones incitet, ſeducet, trahet, jubet, inducit, deceptiones immittit, & quæ peccata gravia ſunt, efficit.* Mart. in Judic. 3. 9.

Paganus. This makes God the Author of the ſinful act, and conſequently the cauſe of all ſin in the world.

Diotrephes. Though it ſounds ill to weak and tender ears, yet Mr. *Calvin* * hath openly avouched it, *Satis apertè oſtendi*, ſaith he, *Deum vocari eorum omnium Authorem, quæ iſti cenſores* (mihi) *volunt otioſo tantùm ejus permiſſu contingere: I have clearly ſhewed that God is called the Author of all thoſe* (ſins) *which theſe cenſurers would have come to paſs only by his idle permiſſion:* But that we may clear God of all imputation, " We are taught to diſtin-
" guiſh (when we ſpeak of ſin) betwixt the *act* and the *ma-*
" *lice*; or betwixt the *act* which is *ſinful* (called by ſome the
" *materiality*) and the *ſinfulneſs* thereof (which is called the
" *formality*) God is the *cauſe* of the former, but only the *per-*
" *mitter* of the latter.

* *Inſtit. lib.* 1. *Cap.* 18. *Sect.* 3. (mihi) *p.* 128.

Dr. Twiſs. *ubi ſupra. page* 73.

Paganus. This *permiſſion* then, by which you endeavour to free God from the imputation of being the Authour and Cauſe of ſin, muſt not be an act on by which God makes us to operate; but only *negatio impedimenti*, the denial of his impedition, or hinderance, in reſpect of that operation, which depends upon our free determination.

Diotrephes. As I told you formerly concerning Gods *permiſſive Decree*; ſo now I muſt tell you concerning his *actual permiſſion*;

mission; if there were no more in it, but the *bare negation* of an impediment; it were possible for man (especially in his state of integrity) to forbear the sin to which he is thus permitted; and so God should fall of his means for the accomplishment of his *end*, the *manifestation* of his *vindictive* justice.

To give you therefore our full sense and meaning, when we speak of Gods *permission of sin*, it imports, 1. That God doth *substract**, or withdraw his grace and divine assistance, sufficient and necessary to the avoiding of sin; and that as well from the *Angels*, and our *innocent* first Parents, as from their lapsed posterity. 2. That he doth *influence* the sinful act after a two-fold manner. First, in *moving* and *pred terminating* * the will unto that wicked work, by some *previous reality* received into it; and this is that which *Amesius* * approves of in *Alvarez*, when he saith, *Deus motione prævia efficaciter applicat voluntatem*, &c. *God doth by a previous motion effectually apply the created will, to work freely and infallibly, as he also applies other second causes to work naturally.* And he gives it us in his own words, thus, *Deum non otiosa, aut merè negativa permissione circa, eccati existentiam versari*; *That God is conversant about the existence of sin, not by an idle and meer negative permission* (but) *permissione voluntatis, eventum ipsum præfinientis; by such a permission of will, as doth fore-determine the very event it self.* And this is not all; for *secondly**, God hath his *influence* together with the will into the same wicked work, by a concomitant, or as they call it, a *simultaneous* concourse. To this purpose Mr. *Calvin* saith, that man doth effect nothing, *Nisi arcano Dei nutu — arcanâ suâ directione*; *but by the secret direction and motion of Almighty God*; nay, that he does that which is not lawful, *justo illius impulsu*, by the just impulse of God.

* *Polan. Synt. Theol. lib. 6. cap. 6. page 326. E. Maccov. Coll. Disp. 8. de stat. prim. Rom.* (*mihi*) *page 86.*

* For that is now the prevailing opinion. Mr. *Baxter* of saving faith. *page* 29.

* *Ubi supra. n. 5. vide etiam lib. 3. cap. 3. n. 4. Ex Alvar.*

Ibid. n. 3.

* Pet. *a S. Jos.* in *Evan. Concord.* p. 597.

Instit. lib. 1. cap. 18. sect. 1. Ibid. Sect. 4. (*mihi*) *p.* 130.

Paganus. If this be the nature of Gods *actual permission*, I cannot see how it frees him from the imputation of being the Author and Cause of sin; for whatsoever sinful act a man commits, 'tis absolutely unavoidable, because God *applies* and *predetermines* his will unto it, and that *insuperably*, and *produceth* the act, and that *immediately*, otherwise the man, according to your Doctrine, is not able to commit it.

Diotrephes.

Diotrephes. I perceive you have little skill in the *Metaphysicks*. Therein we are taught, that *Ens & bonum convertuntur*; every thing that hath a being is good, and from God, and of his production; and therefore we must, as I said, distinguish betwixt the act, and the *sinfulness* of it: For example; in *Adultery*, *Sodomy*, *Bestiality*, *Murder*, *Treason*, *Blasphemy*, *the hating of God*; though the *obliquity* and *malice* be foule and heinous, and therefore from man only; yet the *act* it self is *very good*, and therefore from God, and of his determining and production.

Mr. Hickman.

Censores nobis dati, qui libidinem, intemperantiam, & cætras animi pestes è civitate profligent; qui eorum intolerabiles essent; & hæc omnia essent bona. Nunquid enim stipendio inducendi, qui bonitatem civitate proscribant? Tho. Red. *Pervigil. Metaphys. in Peru.* Jovis.

Paganus. Is there any good in *Adultery*, &c? why then do good men generally pray against it, and declaim against it (before the commission of it?) for if it be good, 'tis desirable, and to be commended; and after commission, why are the *criminals* enjoyned *penance*, rather than obliged to *give thanks*, that God hath prevented them with such sweet mercies! And amongst men why are such severe Laws continued against *Adulterers*, to cut off the *spurious* brood from their fathers inheritance?

Diotrephes. This severity is practised in detestation of so foul a sin, and to deter men from it.

Paganus. If the act of God be *principal* in the production (as I must needs conclude from your Doctrine that it is) I hope that it is very *clean* and *innocent*; else a holy God would never have made such an *ineluctable* Decree about it, much less would he *predetermine* mans will (without any prescience of his own *free* and *previous* inclination) to it: And forasmuch as such an absolute predetermination makes the act unavoidable, that *inevitability* makes the penalty unjust, that is inflicted to deter from it.

Diotrephes. It cannot be unjust to inforce the observation of the righteous Laws of God; and we know, though he doth predetermine the will of man, to the production of the *act* it self, yet he forbids the *sinfulness* of it under a severe penalty.

Nunquam ad hoc Deus potuit prædestinare, quod ipse dispositerat præcepto prohibere. Fulg. *lib.* 2. *ad Monim.*

Paganus. By this Doctrine you will make as well the commands of God, as the prayers of men against the foulest sins to be *unjust*, *irrational* and *absurd*; for, according to this Doctrine, God tyes men to *impossibilities* of his own making, he tyes them to divide things that are *inseparable*, either of their *own nature*, or

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by his *divine constitution.* In *blasphemy*, and the *hatred of God* (for example) the *formal* malice, and the *material* act are *inseparable*; let the *real entity* of these acts be determined by the will, acting with judgment and liberty, it is impossible even to the *absolute power* of God, but that the *formal malice*, or sinfulness should follow it: If therefore God doth *absolutely and effectually foreordain*, and *intrinsecally predetermine* the will of man to the *real entity* of the *act* of blasphemy, or the hatred of God, and yet tye him to avoid sin in these acts, he tyes him to absolute impossibilities; nay, he tyes him to do that which is *impossible* to his own *Omnipotency*; because it implies a *contradiction*, that in these sins, the *act* should be without the *pravity*, the *entity* without the *malice*; for these actions are evil antecedently to any positive Law; evil, *ex genere & objecto*, intrinsecally and essentially evil. Mr. Hickm. p. 92

And this opinion makes our prayers against *sin* no less irrational and absurd, than Gods commands; for what God does in time, that he decreed to do from all Eternity. Suppose then that God hath decreed to produce the act of *Adultery*, *Blasphemy*, *hating of God* in me; in praying against these, I must pray either that God would rescinde his own Decree for their production in me, or that he would separate the *sinfulness* from the *entity* of them, which is impossible.

Diotrephes. But I told you, though God doth produce the act, and predetermine the will *intrinsecally* unto it, yet he doth but *permit* the malice or sinfulness of it.

Paganus. You may as well say, he doth but permit the burning of the flax, who doth actually throw it into the fire; and the Adulterer, assuming the act of his uncleanness upon himself, might with as much shew of Reason, protest that he was but the permitter of the obliquity of it. Some of your greatest Schoolmen do affirm, *Potest fieri oppositum ejus quod permissum est, quod tamen sit secundum permissionem, quia permissio respicit potentiam causæ ad utrumque oppositorum se habentem; unde neutrum oppositorum contra permissionem est; sed utrumque secundum eam:* That the divine permission doth not tye a man up to one of the *opposites*, that is, to *evil*; but leaves his will at *liberty* to make choice of *either*; that is, of the *evil* act, or the *good* one opposed to it. This is impossible for him to do under the *arrest* of such an *absolute Decree*, and *intrinsecal predetermination*, and *simulta-* Thom. in 1. d. 47. q. 1. a. 2.

neous concourse, as your permission importeth. Again, what God permits, doubtless it is in his power to hinder; but admit the *real entity* of an act *intrinsecally* evil, *freely* elicited, the power of God cannot hinder it, but a *moral pravity* will attend it; because it implies a contradiction, that an act *intrinsecally* evil, as of *blasphemy, and the hating of good*, should be freely elicited, and not be depraved with the adhesion of a *moral vitiosity*. He therefore that is thus the Author of the *material* act, he cannot be the *permitter*; he must be the Author also of the *sinfulness* that is inseparably annexed to it.

Dintrephes. It seems you will not distinguish Gods *permission* from his *operation* and *efficiency*, nor allow him to be Author of any act, but he must be charged with those imperfections also which it contracts through the *deficiency* of the *second* Cause.

Paganus. You are very much mistaken; for I think Gods *permission* ought by all means to be distinguished from his *efficiency*; but you do most shamefully confound them: And I do acknowledge that some acts are of that nature, that the *act* it self may be from God, and the *vitiosity* from the Creature; as in the act of *Prayer* and *Almes-giving*, God may stir up a man to *pray*, or give an *Almes*, and yet he may perform it with a mixture of *vain-glory*, Matth. 6. 2. But in acts that are *intrinsecally* evil in themselves, *filthy* and *unclean*, the *vitiosity* in those cannot be really distinguisht from the *act*, nor the *act*, so long as the Law that makes it sin, stands in force, be separated from the *vitiosity*, unless it be by a meer *mental* abstraction, as *Adultery, Blasphemy, hating of God*: In these, he that is *Author* of the *act*, must needs be Author also of the *vitiosity*. He that is Author of the *inequality* of the Leggs, or of the motion in such as are *lame*, is Author likewise of the *halting*. He that is Author of the *Antecedent*, is Author of that which doth *necessarily* follow from that *Antecedent*, whether it be *positive*, or *privative*. He that is Author of the *Sun*, is Author also of the *Light*. He that is Author of the *interposition* of the *Moon* betwixt the *Sun* and the *Earth*, is also Author of the Suns *Eclipse*, and the darkness that follows it; for that Rule holds here, *He that is the Cause of the Cause, is Cause also of the effect, or that which is caused.*

Quod est causa causæ, est causa causati.

But give me leave to put one question to you; when God commands [*Thou shalt not commit Adultery*] Is this the sense of

of that precept? *Take heed, lest while you produce the free act of Adultery, any moral pravity or sinfulness should attend it.*] Or is this the meaning of it; [*Abstain altogether from the free act of Adultery, because the malice or pravity that deforms it, is inseparable.*] Is it the very act of *Adultery, Murder, Blasphemy, hating of God*, that is forbidden by the Law of God, or only some *defect* or *inordination* superadded to it, and distinct from it; If some *defect* or *inordination* only, you may do well to discover it, that the *Adulterer* being taught to distinguish, may take the pleasure of the act, and yet keep himself innocent from the transgression; but if the *act* it self be forbidden by the Law, and as *such* an act, then the Author of the act, is Author of what the Law forbids, which is the sin.

Where it is impossible to divide them in the commission [as in *Adultery, Blasphemy, hating of God*] why should you distinguish them in the imputation? You say the *first* cause so concurs with the *second*, that they produce but *one* and the *same* action; that the *first* is the *principal, immediate and predeterming* cause; If then the *sinfulness* of the action (produced betwixt them) be as inseparable from it, as heat from fire, and that action be avoidable to the *first*, but unavoidable to the *second*; nay, if the *first* cause ordains that action, and as it is *sinful* too (for otherwise it will not serve his turn) to glorifie his *vindicative* justice, and impells the *second* cause to commit it; I pray consider impartially to whose account this action ought rather, in equity, to be imputed.

Diotrephes. But the *second* cause is not compel'd, but consents freely to the sinful action, and takes pleasure in the commission of it.

Paganus. Indeed though you say the will of man is Gods *Instrument*, yet you add, that it is not a *pure* and *meer* instrument, but a *free* one: But wherein do you place this *liberty*? not in a *free* determination to produce, or not produce the *entity* of the act (wherein certainly true liberty * consisteth) but in the consecution (which is necessary too) of that *moral pravity* about which the *free* power is conversant only by *accident*, and through the *intermediation* of the *entity* of the act; if God therefore doth *premove* and *predetermine* the will to the sinful act (*hic & nunc*) and produce it in him, the man cannot be made *culpable* by *co-operating*, to this unavoidable production, with *freedom* and *pleasure*;

Amesius *ubi supra. n. 6. p. 24.*

* *Causa libera potest agere & non agere, quicquid, quantum, & quando lubet.* Burgersdicii. *Inst. Logic. Lib. 1. cap. 17. De causa efficiente. Theorem. 12.*

ſure; becauſe this is the *property* and manner of working which God was pleaſed to *concreate* and preſerve in him. Beſides, where there is an *extrinſecal* impulſion, he that is inſuperably acted by it, is equally blameleſs *, whether that impulſion be through flattering inſinuations, or open violence, if they be equally irreſiſtible: So that this Doctrine leaves a very fair *plea* to excuſe wickedneſs, and inables the *Malefactor*, when he is upbraided with the enormity of his crimes, to return the exprobation upon the inavoidable predetermination and impulſe of this Maker; for it is not in his power to make his own wayes either good or evil. He cannot perform one evil act, unleſs God doth firſt apply and predetermine his will unto it; and whereas there are ſo many ſeveral ſorts of ſinners in the World, this difference comes to paſs, not more by Gods reſtraining of ſome to leſs, than by his predetermining of others unto more wickedneſs. Inſomuch, as to my apprehenſion, you make God to have as great a hand in the production of ſin, as of vertue *; and this is the opinion of Mr. *Baxter*, who ſaith [*If no free Agent can act without the predetermination of God, as the firſt immediate phyſical cauſe, I cannot ſee why all our acts good or bad are not equally by infuſion*; Mr. *Baxter* of ſaving faith, *page* 29, 30.

* *Quæcunque iſta cauſa eſt voluntatis, ſi non ei poteſt reſiſti, ſine peccato ei cedit; ſi autem poteſt, non ei cædatur, & non peccabitur: An forte fallit inautum? Ergo caveat ne fallatur: An tanta fallacia eſt, ut caveri omnino non poſſit? Si ita eſt, nulla peccata ſunt: Quis enim peccat in eo quod nullo modo caveri poteſt? Peccatur autem. Caveri igitur poteſt.* Aug. lib. 3. de lib. Arbit. cap. 18.

* *Et vos quidem neceſſitatem phyſicæ prædeterminationis urgere ſoletis, tum ex dependentia, tum ex naturali indifferentia voluntatis liberæ: quo poſito, ſequitur eandem determinationem neceſſariam eſſe, tam ad eliciendum actum moraliter atque intrinſecè malum, quam bonum; eoque & actum malum æquè ac bonum in Deum refundi, ut primam ejus cauſam: quum enim voluntati naturalis ſit indifferentia, eoque tam ei inſit ad actus malos, quam ad bonos; & in utriuſque tum mali, tum boni actus productione Deo ſubordinata ſit, ut cauſæ primæ: Neceſſe eſt eam tam ad mali, quam ad boni actus productionem a Deo prædeterminari, &c. — Si vero iſta, quam vos urgetis, prædeterminatio, voluntati non debetur ex dependentia & ſubordinatione ejus ad Deum ut cauſam primam; Ergo nec Deus, quoties eam efficit in voluntate ad actum peccati, toties circa eam non peragit munus cauſæ primæ, ſed potius inſidiatoris ac ſeductoris, ut, qui citra omnem neceſſitatem & conditionem humanæ voluntatis, non modo generali influxu, ſed & ſpeciali quadam cura & auxilio ſcilicet prædeterminante, concurrat ad hoc, ut eam ad malum actum inducat & deteriorem reddat.* Differt. Theol. inter Ameſium & Grevinch. 383, 384. & pag. ſeq: *Quum Deus non prædeterminet voluntatem hominis ad actum malum, ex neceſſitate, ſed ex libertate, dic quamobrem ad iſtum potius actum ex ſe malum, quam ad alium determinet, niſi ex mera voluntate, affectu & complacentia in hoc actu potius, quam in alio? At, qui malo actu delectatur, & ex delectatione ejus influxum ſuum, hominiſque voluntatem determinat ad actum talem, is quoque illius actus cauſa moralis eſt, & moraliter agit malum.* Vid. quæ ſequuntur.

Diotrephes. We diſtinguiſh of things; ſuch as are *naturally good*, God effects by a *ſingle influence* * ; what is *ſpiritually good*, by a *double influence*; one *general* unto the *ſubſtance* of the act; another *ſpecial*, as touching the *manner* of performing it, ſaith Dr. *Twiſs*: Or, as the ſame Author hath it elſewhere * ; *Every good work needs a twofold help; one of general influence, as it is a work; another of ſpecial grace, as good; but an evil work requires only the concourſe of general influence, as it is a work; but that it be evil, no more is required than the denial of ſpecial grace.* In every good work, God doth not only influence the will *to work*, but alſo to work *well*; but in our evil works, he doth influence the will only *to work*, and not to work *ill*.

* Dr. *Twiſs. ubi ſupra. p.* 91, 92.

* As Mr. Hick. cites him. *p.* 97. of his *Juſtif. of the Fathers.*

Paganus 1. I deſire you to conſider, that the *moral* goodneſs of our works doth not follow the *entity* of them, as they proceed from God; but only as they proceed from the will of man, working freely * according to the Rule preſcribed him: Hence it is, that the ſame act for ſubſtance, as it flows from a man diſtracted, wants that *moral* goodneſs that it hath, when it is produced by a ſober man, though God affords the like concourſe and influence unto the *entity* of them both: If therefore God be the cauſe of our good act, becauſe he makes us converſant with perfect knowledge about a lawful object; in like manner he muſt be accounted the cauſe of our evil act, becauſe, according to your Doctrine, he doth predetermine us with the like adverſency of Reaſon, to be converſant about the unlawful object.

* *Sic enim vos libertatem arbitrii cum decreto Dei efficaci conjungere ſolctis. Voluit ergo & decrevit actum blaſphemiæ libere produci.— Ergo & malitiam ejus voluit; quippe cujus malitia formaliter conſiſtat, in eo, quod tali modo, nempe libere & cum rationis judicio producatur.* Diſſert. Theol. *inter* Ames. & Grevincho. *pag.* 390.

Object. 2. I pray reſolve me, touching the acts of *Adultery, Blaſphemy, hating of God*; are they therefore ſinful, *becauſe they want ſome perfection which they ought to have? and will they ceaſe to be ſinful, when they have all the perfection which they ought to have*, as Mr. *Hickman* * diſputes it? Is it only Gods *ſpecial influence* into the *manner* of performing them, that is wanting in them? Is there any *modification* that can poſſibly *hallow* them? Will the help of *ſpecial grace* ſeparate the *moral pravity* from the *real entity* in theſe acts? Then I wonder not ſo much that Mr. *Baxter* makes *Adultery* in *David*, &c. ſo exceedingly diſ-

* *Ibid. pag.* 84.

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ferent from the like fact in a *graceless* man*. In good earnest; if you know any qualifications sufficient to refine and make such acts *innocent*, it would be much for your advantage, I am perswaded, to set up *School*, and teach men, how they may be *Adulterers*, *Blasphemers*, *haters of God*, and yet not sinners.

* *Pref. to his Grot. Relig. Sect.* 18.

Some of your *Casuists* * do resolve, that *social* causes do communicate in the *fault* and *guilt* of those sins, to whose production they contribute their common assistance. Now shall he that *assists*, or *commands*, or *perswades* me to commit *Adultery* or *Murder*, be faulty; and he that *predetermines* my will to it, and that *insuperably*; he that *produceth* the act, and that *immediatly*, shall he be blameless? What is this but to condemn an *accessary*, and acquit the *principal*?

* *Amesius de Conscient. l.* 5. *c.* 30. *q.* 1.

Diotrephes. But there is a great difference betwixt Gods concourse unto our good and evil works; to good works, he concurs not only efficiently, *Ex parte Potentiæ*, predetermining the very faculty to the work; but also morally, *Ex parte Objecti*, in that he doth counsel, command, perswade and allure us unto the lawful object. In sinful acts, he does only the first, and not the latter; so that of our sinful actions he is the *physical* cause only, not the *moral*; but of our *good*, he is as well the *moral*, as the *physical*.

Paganus. You should consider, that *moral motion* doth not give God the honour of a *true* and *proper* cause, but only of a *Metaphorical*; for the influence it hath into the Agent, is not [*ipsum agere*] the very act it self; and consequently the effect doth not follow that motion: If therefore God should move us no otherwise, than after such a manner, your *Partizans* do conclude, that while we work, God should not discriminate us, but we should discriminate our selves from such as work not; therefore though God concurs unto the good act by a *physical* predetermination, and *morally* too; but unto the evil act by a *physical* predetermination only; yet there remains the same manner of working (in respect of good and evil) in that, which is chiefly considerable, and by it self alone, attributes the true and proper nature of a cause to God, and assigns him the first and perfect original of that determination, that this act should rather be, than not be.

But 2. What is this *moral* motion, and from whence, and what doth it work upon, in its seduction of us to an evil work, be

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it in the understanding, or the will; in the imagination, or the sensitiue appetite? if you allow it to be an *act*, you must confess (according to your principles) that it is from God, and of his production; seeing therefore that the total sum of Gods concurse unto the act of sin amounts fully to thus much (in your own account) [*That he predetermines man to produce the whole entity of it, and the whole reality also of every other act prerequired unto it; that besides, he predetermines and applies the Divel, and every other cause* (de facto) *concurring to propound the unlawful object, and allure to it;*] since he predetermines the *will*, and directs the *intention*, and provides the *object*, and applies the *Tempter*, and addresseth *all other circumstances* that concur to the *individuation* of the sinful act; there seems to be no *moral* or *physical* causality wanting; that God should therefore be said to produce mens evil works, otherwise than he effects their good works.

Imo ne ipse quidem Diabolus quicquam potest nisi determinante Deo. —— *Proinde pro certo tenendum Dominum omnes actiones decernere, atque agendo concurrere suo sancto modo, & cooperari quando peccatum est in* (fieri) *&c.* Malcom. *Com. ad* Act. 4. 24. *Passio Christi in individuo fuit a Deo prædefinita, prædefinitione perfecta: Ergo omnes circumstantiæ, quæ concurrunt ad individuationem illius prædeterminatæ sunt æterno Dei decreto; sed ad talem individuationem etiam concurrit intensio actus, & extensio ad tales personas.* Alvarez. *Disp.* 22. 19. *Citante & approbante* Amesio. *in* Bel. ener. *Tom.* 4. *lib.* 2. *cap.* 2. *n.* 12. *p.* 27.

Diotrephes. But the *efficiency* of God, though he be *Author* of the act of sin, doth not reach the *formal* malice of it.

Paganus. No more do Men nor Divels in their most importunate contrivances, solicitations, and actings towards the sins of others; notwithstanding they *communicate* in the *fault* * and *guilt*, by *impelling* to them such acts as are *inseparably* attended with a *moral* pravity; neither doth any man produce the *formal* malice of his own wicked act, but inasmuch as he produceth the entity of that act *, to which that malice is annexed If the resolution of your *Casuist* * lately mentioned, be *authentick*, he doth *indirectly* cooperate, and so communicate in the sin of others, who is *deficient* in his diligence to prevent it; and he is sufficiently diligent to prevent sin, who doth *predetermine* the will to it.

* *Quatenus incredulitas habet rationem peccati* —— *Deus illam non efficit, sed Diabolus; juxta illud* 2. *Cor.* 4. 4. Piscator. Apol. *Resp. Amicæ. Collat. Oppos. cap.* 3.

* *Aquin.* 12. *q.* 79. *ar.* 2. 2.

* Amesius *ubi supra.*

Diotrephes.

Diotrephes. Now I have freed God so fully from having any hand in sin, by a *Metaphorical* distinction; you endeavour to make him communicate therein, by a *moral* interpretation; but that one may be accounted the Author of sin, he must be *culpably* deficient, saith Dr. *Twiss* *; and thus man may be guilty, saith he, either by doing what he ought to omit, or by omitting what he ought to do; but this cannot be incident to God. He could, I confess, saith he, keep any Creature from sin, if it pleased him; but if he will not, and doth not, he commits not any *culpable* defect; for he is not bound to preserve any man from sin: Therefore all that can be infer'd from hence, is this *, That man doth necessarily fall (into sin) if God doth not uphold him; not that God sins, because he doth not give what he doth not owe him.

* *Ubi supra. p.* 72.

* *R. B. Prid. ubi supra. p.* 13.

Paganus. You grant then, that God is the cause of mans fall, though *inculpable*; but your Doctors do acknowledge, That to love God in such a measure, as to contemn our selves in comparison of him, and his service, is above the power of nature. A man must be endued with heavenly grace, and the Spirit of God to enable him hereunto; and that accordingly, God created our first parents in a state of grace, and endued them with the Spirit, that in this capacity, such a law of love might be justly impos'd upon them. Now I would fain be satisfied, with what equity God could withdraw *, from his innocent creatures (and such were our first parents before the fall) that supernatural and necessary assistance; and yet being thus (without any fault in them) strip't off their abilities, leave them under the obligation of that (now become an) impossible Commandment, that they might inevitably fall, and perish; yet this he did, as you concluded above, out of your Divines.

Dr. Twiss. ubi supra. p. 49.

* *Si Deus hominem sibi obedientem a pietate deturbat, & bene currentem cadere facit, ergo pro bonis mala retribuit, & injuste punit, quod ut fiat, impellit. Quid tam perversum, quid tam insanum dici aut cogitari potest?* Prosp. Aquit. *ad* 12. *Gal. Object.*

Diotrephes. We satisfie our selves, in that God did this for a greater good; and that we may have no cause to complain, our Divines conclude *, That our state, of Reparation, is in several respects, better than our state of integrity. We are now under a better Covenant, which is establish't upon better promises *.

* *Maccov. Col. Disp. Col.* 4. *Disp.* 9. *& ult.*

* *Hebr.* 8. 6.

Paganus.

Paganus. This anſwer doth not ſatisfie my demand, concerning the juſtice of Gods proceedings in the caſe mentioned; for I remember, amongſt the Rules of his own Law, this is one; [*Not to do evil, that good may come of it*;] neither will it excuſe him, ſhould a man commit Theft with a pure intention to expend all his gettings this way, to the glory of God, in almes, and pious uſes.

Diotrephes. God makes Laws not to bind himſelf, but his Creature *.

* Hereupon *Huld. Zuing.* ſaith, When God makes an Angel or a Man a Tranſgreſſor, he himſelf doth not tranſgreſs, becauſe he doth not break a Law. *In Ser.* de Prov. cap. 5. & 6.

Paganus. Grant this; yet if he doth not confer a ſtrength upon his Creature proportionable to that burden of duty which he layes upon it, his impoſitions will be grievous and intolerable; and this is an oppreſſion which Chriſt himſelf thought fit to condemn in the *Phariſees*, where he ſaith, *They bind heavy burdens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not touch them with one of their fingers.* Matth. 23. 4. Luke 11. 46.

Diotrephes. You muſt know, that *God is not obliged to his Creature, he acts all things both in mercy, or otherwiſe, according to the dictates of his abſolute, Soveraign, and uncontroulable will.* Mr. *Bagſh.* Prac. Diſc. p. 3.

Paganus. Though God hath no *Superiour*, to whoſe Laws he ſhould be ſubject; yet in a ſort, he is a Law unto himſelf *; inaſmuch as he is tyed by an *intrinſecal* rectitude, neither to cauſe, nor to will any thing, but what is conſonant to the Rules of his own wiſdom; that wiſdom dictates him to be the *chief good*, chiefly to be beloved, and that nothing is to be procured contrary to ſuch a goodneſs; from this Rule and Dictate God ſhould diſſent, if, of himſelf, he ſhould predetermine any man to the hatred and contempt of his goodneſs. True, his greatneſs is ſo tranſcendent, he can be accountable unto none; yet *if he be unrighteous, how then ſhall he judge the world? ſhall not the Judge of all the Earth do right?* This is ſpoken of deſtroying the righteous with the wicked; and it will hold alſo in withdrawing grace from the innocent, that they may fall into deſtruction; which certainly is *punitive*, and a ſad act of judgment, whereof an *innocent* creature is not the proper * object?

* See *Lactant.* lib. 4. cap. 23.

Rom. 3. 6. Gen. 18. 25.

* Epheſ. 5. 6.

But since we are returned to speak of the *New Covenant*, I pray inform me, how that can be styled a *Covenant of Grace*, in respect of the *Reprobates?* and in what sense *their* condition is better under *this*, than it was in the state of *innocency?*

Dionephos. Under this Covenant, saith Dr. *Twiss* *, men are called upon to believe; and promised, that upon their faith, they shall obtain the grace of remission of sins and salvation; and these graces may be said to be offered unto all upon *condition* of *faith*, ——— though *faith* it self, in no congruity, can be said to be offered; but as for *Suasion* and *Exhortation* unto faith, *this* grace the *Reprobates*, in the *Church* of God, are partakers of, as well as Gods *Elect*: And I conceive, for these considerations, *this* Covenant may not unfitly be called *a Covenant of Grace*, in respect of them.

*Vbi supra. p. 28 Mr. Baxter's Pref. to Grot. Rel. Sect. 9.

Paganus. Are those graces of *remission* and *salvation* offer'd to the Reprobates (under this new Govenant) in jest, or in earnest? Doth God intend to save or delude them in this offer? Did you not say positively ere while, that 'tis *impossible* the Reprobates should *savingly* believe? A *Legacy* under an *impossible* condition, the Learned in the Laws do account unworthy a wise *Testator*; and therefore they conclude it ought in justice to be payd absolutely, as if there were no condition at all added to it: But a *stipulation*, and any other contract under an *unperformable* condition, is accounted *null*; and are such Covenants beseeming the Majesty, or the Goodness, or the Sincerity of God? Does it not savour too much of *hypocrisie*, to offer pardon and eternal life, upon terms *impossible?* Suppose you and I were near a very fair Palace, into which there is no way possible to enter, but over one narrow Bridge; should you promise me ten thousand pounds upon condition I follow'd you into that Palace; though you invite & call me never so importunately, and stake down never so many solemn vows and protestations to signifie your reality and earnestness; yet, if pretending to lead me the way, you should draw the Bridge after you, and so make my following you impossible, there is none but a mad man would think your invitation, or your promise serious.

But I pray deal ingenuously with me, Do you really believe that the Ministry of the Covenant is intended for the benefit of these Reprobates or no?

Dionephos.

Diotrephes. Because you are so desirous of information, I'le tell you the opinion of a person of great worth and learning, *Jo. Piscator*; he saith, *Ministerium Verbi & Sacramentorum, quod attinet ad majorem vocatorum partem, ex intentione Dei infert. efficax, imò planè exitiosum esse*: "That the Ministry of the "Word and Sacraments is not only uneffectual, but mischievous "and deadly to the greater part of those that are called, and that "according to Gods intention too; and that he may not be thought to speak without his Book, he produceth sundry Texts of holy Scripture for it. *In Respon. ad Disput. I. Tauti ad Syllog. 5. p. mihi. 23.*

Paganus. Are the Reprobates then invited unto grace, and called to engage themselves in this *Covenant*, when the Ministry thereof is by Gods own *intention*, so dangerous and deadly to them?

Diotrephes. "Gods invitation unto grace, is no other than "by professing, that by Faith and Repentance they shall be sa- "ved; without Faith and Repentance they shall be damned: And "hereupon by his Ministers he commands them, intreats them, "beseecheth them that they will believe and repent, that they "may be reconciled unto God, and saved; and this grace the "Reprobates in the Church of God are partakers of, as well as "Gods Elect. *Dr. Twiss. ubi supra. p. 542.*

Paganus. What difference do you observe betwixt the Elect and Reprobates, as to their respective *Concernments* and *Engagements* in this Covenant?

Diotrephes. The Reprobates are called and obliged (as I may say) to subscribe this Covenant, and engage themselves to perform the conditions of it, and are generally promised the benefit of pardon and salvation upon that performance, as well as the Elect: But here is the difference; when the Elect do actually engage themselves in Covenant with God, though they be thereby obliged to the conditions of that Covenant, yet they have God reciprocally obliged by his promise to them; and his fidelity stands so far engaged to effect the conditions of this Covenant in them, and to secure them from the violation of it, that 'tis impossible upon this account, they should either finally or totally fall from it: But when the Reprobates do by their external engaging act, oblige themselves in Covenant to God, *He* keeps himself disengaged still, and is not actually obliged by promise to them, for affording such assistance (without which the conditions are impos- *Mr. Baxter Disp. of R. & Sacram. Disput. 4. p. 422. M.*

sible to them) and hence it comes to pass that these Reprobates do prevaricate and break Covenant, and fall totally and finally from God, which the Elect cannot do.

Paganus. But why doth Almighty God, being so merciful and gracious as he proclaims himself *, invite and woe them so earnestly to engage themselves in this Covenant, seeing he will not vouchsafe them grace *sufficient* and *necessary* to perform it?

* Exod. 34. 6.

Dietrephes. You must remember God hath other *Attributes* to glorifie as well as his *grace* and *mercy*; he knocks at the hearts of the Reprobates by the outward Ministry, because they are mixt amongst the Elect, upon whom he works effectually by this dispensation; and sometimes he moves *them* inwardly, *ut intelligant beneficium oblatum, officium debitum, & peccati sui gravitatem*, saith *Amesius* *: That they may understand the benefit offer'd to them, the office due from them, and the heinousness of their sin; God doth this, as others * are pleased to express it: 1. To convince them of their negligence: 2. To render them inexcusable: 3. To improve their induration: And 4. to augment their torments. In short, God in these his proceedings, declares his own *liberty* and *pleasure*, the *absolutenes's* of his *Dominion* and *Soveraignty*; and in fine, his justice too, because hereby the Reprobates are left inexcusable; and violating that Covenant wherein they have voluntarily tyed themselves, they are at last proceeded against as contemners of the divine grace, and the great salvation.

* Bel. Enter. Tom. 4. l. 3. cap. 20. n. 7. vide p. 55 * see the Apol. for Tilen p. 189. & 190.

Paganus. I confess, I have heard of a *horrible Decree* *, and of a *hard saying*; but of none so hard and horrible as these in all my life: And if this be your Covenant of grace, sealed, as you say, with the blood of Gods only Son, you must hold me excused, if those Laws by which I have been govern'd from my childhood in matters of mutual commerce and contract, keep me unsatisfied touching the equity of it.

* Nec justitia justa dicetur, si punitum reum non invenit, sed fecisse dicatur. Major vera erit injustitia, si lapso Deus retribuit pœnam, quem stantem prædestinasse dicitur ad ruinam. Fulg. ad Mon. lib. 1. c. 22. Dr. Twiss. ubi supra. p. 43. 44. & 50.

Dietrephes. Why, what is it you stumble at? All the learned confess, that it is in the power of God to annihilate the holiest Angel in heaven, and that in the execution hereof, he should execute no other than a lawful power; and as he is Lord of life and death (though not as a Judge) they conclude he hath power to inflict any pain upon the creature, be he never so innocent.

Paganus,

Paganus. To annihilate is one thing, to impose torments another; where there is no desert, God no doubt may take away what he hath given without injustice: If in taking away his Creatures life, he inflicts a pain that is finite, not exceeding those pleasures of life it hath enjoyed, who doubts of the equity of such proceedings? But to inflict everlasting torments in hell-fire, in proportion so much above all the good either confer'd upon the Creature, or made possible to it, is (to say no worse) a severity too extream to be attributed to a good God: And if your principles be such (as I think they are) that according to them, the design of the whole Affair, must be finally resolved into his meer pleasure, to set forth his Soveraign power, the imputation will be so much the more abominable. To say (as some of you have done *) 'tis better to be in hell, than not to be at all, is such a Paradox, that besides the common sense of all the World, 'tis expresly contradicted by Christ himself*.

* *Dr.* Twiss. *ib. a.* 48.
* Mat. 26. 24.

As for Gods *Soveraignty*, I have no desire to dispute the limits of it; but as I take him for my Lord, so I take him as he hath declared himself, for a *Lord merciful and gracious* *; and as he shall be my *Judge* at last, so I am confident he will proceed according to Laws that are much more *reasonable* than those *Decrees* and *Covenants* which you have been unfolding to me.

Vide Steph. Curcellaum De Jure Dei in Creaturas.
* Exod. 34. 6.

But I pray inform me whether those Elect and Reprobates you spake of, shall be infallibly sav'd, and damn'd respectively, as you say is decreed?

Diotrephes. Without doubt they shall; for the Decree is past from all Eternity, as well for the benefit of the one, as for the ruine of the other.

Paganus. Do you think there hath been any of those *Elect* in former Ages, in *these* (which you call) *Pagan* Countries? and if there were, what became of them?

Diotrephes. Whether there were any of that *number* amongst your *Ancestors*, is too hard a *question* for me to answer; but if there were *any* such, I am certain *they* were *saved* by some *emergency* of providence or other; for it is not *possible* that the *Elect*, whom God hath chosen to *eternal* life, should perish.

Paganus. I shall give you the trouble but of one *question* more; which is to know your opinion, whether there be *any* such *Elect* here amongst us now?

Diotrephes.

Diotrephes. Sir, I love not to *pry* so far into Gods *secrets*; this is a *mystery* lock't up in the *Cabinet* of his own *Counsel*. I had rather therefore you would betake your self to some more profitable Discourse.

Paganus. I have heard, 'tis the opinion of some of your greatest *Divines*, that this *absolute* Election is the very *foundation* of *Christianity*; and if it be so, then a matter of that great moment is very fit to be enquir'd into, in order to my *espousing* that *Religion*: If therefore you think there be any *such* amongst us, I would know whether *they* shall perish for want of *your* administration? for if you say, *they* shall, you contradict your self, and then you are not fit to be believed: If you say, *they* shall not perish for want of it, then *they* will stand in no *need* of your *Ministry*; but if you say there are no *such* Elect amongst us, then I must enquire further, whether your preaching can procure us to become *Elect*? if you say it may procure us to become *such*, then it seems you can by your preaching procure *new* Decrees to be made in heaven, and *new immanent acts* to be produced in *Almighty* God, and the *number* of the *Elect* to be increased; all which Assertions as I have been informed, are *contrary* to the judgment of your own Divines: But if your preaching *cannot* procure us to become *Elect* (if we are not such already) then to what end should we admit of it? Seeing therefore you conclude us all to be *absolutely* either *Elect* or *Reprobate*, and that neither the *Elect* can perish, nor the *Reprobate* be saved; I shall satisfie my self that I am better without your *Ministry*, than with it; because though it cannot beget a *saving* faith in me (*that* being (as you affirm) a *gift of Gods immediate* and *irresistible* infusion) yet it may conduce to *aggravate* my sin and condemnation; and in this resolution I shall take my leave of you.

THE SYLLOGISM.

THose Articles which rightly understood, are discouragements to the embracing of Christianity, are unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The

The Articles which the *Calvinists* maintain against the *Remonstrants*, rightly understood, are discouragements to the embracing of Christianity. Therefore

The Articles which the *Calvinists* maintain against the *Remonstrants*, are unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The *Major* is evident of it self; the *Minor* is proved by the former Dialogue.

Colusterion.

Rom. 2. 24.

The Name of God is blasphemed among the Gentiles through you.

Falsum est, Deum non opus habere peccatore; nam etsi eo non opus habet ad suam beatitatem, quo respectu nullâ creaturâ opus habet; tamen opus eâ habet ad patefaciendam gloriam suam, videlicet tum gloriam Justitiæ in peccatore non resipiscente damnando, tum gloriam Misericordiæ in peccatore resipiscente servando. Piscator *contra* Schaffman. *Thes.* 34. Other proofs of the *Minor*.

Deus non vult omnes vocatos servari, & in Christum credere. Idem *in Trip. Refe. ad Amic. C. V. Duplic. c.* 4. *page* 155.

Mandato credendi etiam illi tenentur, qui per Decretum Dei impediuntur ne credant. Idem. p. 188.

Deus hoc consilio Reprobos credere jubet, ut eos per incredulitatem reddat inexcusabiles. Ibid.

Edit vocem ad eos dirigit, sed ut magis obsurdescant; lucem accendit, sed ut reddantur cæciores; doctrinam profert, sed qua magis obstupescant; remedium adhibet, sed ne sanentur. Calv. *Instit.* Lib. 3. Cap. 24. Sect. 13.

THE

THE SECOND

DIALOGUE

BETWIXT

DIOTREPHES *and* ANIMALIS.

Diotrephes. Well met Neighbour *Animalis*; what earneſt buſineſs makes you poſt ſo faſt this way, and ſo early?

Animalis. Sir, I am going to my *Counſellor* for his advice about a *purchaſe*. We live in an Age ſo full of *hypocriſie* and *fraud*, we had need take all the care we can to make things ſure, and prevent the *machinations* of Deceivers.

Diotrephes. I cannot blame you, that you are ſo cautious in your tranſactions for the world; for by this prudent courſe you may prevent much trouble and *ſuits* of Law, which otherwiſe might *emerge* and ſpring forth out of your *purchaſe*, and be entail'd upon your *poſterity*, at leaſt devolve upon *them* with the land it ſelf. But *Neighbour*, there is another thing, I am afraid, you are too careleſs in; That *Unum Neceſſarium*, that great Concern, which cals for our *ſupreme* care and diligence; *Give diligence to make your Calling and Election ſure*. Here is the *inheritance* that is worth the purchaſing indeed; an Eſtate of *Free-hold* for *ever*. All the ſervice we do for it, is but the inſtance of our *Liberty*, and the Preface of our *Joy*, and our preparation unto *glory*. To ſecure our intereſt in this (wherein we have ſubtile enemies, that are vigilant and induſtrious to undermine us)

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is worth our daily travel, our morning thoughts, and our night watches too. How welcome should you have been to me, and how happy an hour should I have esteemed it, had your present address been to me, with that question of the *Publicans* and *Souldiers* in your mouth; [*What shall I do to be saved?*]

Animalis. Sir, you pretend you are an *Embassador* for Christ, (I shall not question your *Commission*) and you have often importun'd me, amongst the rest of your *Charge*, in the Name of *Christ*, that I would be *reconciled unto God*! But sir, is it possible you should think me averse to that motion? Alas, what advantage can I propound to my self in being at *Enmity* with him who is My *God*, My *Conservator*, and withal *Omnipotent*? I have more reason, considering how *vile* a wretch I am, to be *jealous* of the distance of his *Love* to me. The fear hereof is so great a discouragement, that if not removed, it may frustrate all further attempts to gain assurance of it. I would be satisfied, whether God hath a *real* purpose and *intent* to save me; for if he hath from all *eternity* rejected me, then I am *passed* over to be carried on in another *channel* that leads finally to Hell; and then 'tis to no purpose to be *solicitous* for salvation, seeing whatever applications I make to him, it stands not with the *immutability* of his Counsel to *accept* me unto Mercy.

Diotrephes. That *the carnal mind is enmity against God*, is the affirmation of the Apostle; and therefore there is no doubt to be made of it; and if you be not *sensible* of this *enmity*, in your self, against *God*, his wayes and *dispensations*, the greater is your *carnality* and your misery. Rom. 8. 7.

Animalis. 'Tis somewhat strange there should be *enmity* in the mind, and the man not conscious of it. It must needs be very *impotent* and harmless, and as good as quite *disarm'd*, if there be no knowledge to draw it forth. I know the best men are not without their *infirmities*. They are constant *Attendants* upon our Condition of *Mortality*. But there may be *involuntary* trespass, and trespass for want of sufficient *circumspection*, when there is no *hostility* profest, or *opposition* directly made against the Law or Authority of the Almighty. But I pray sir, what do you resolve me concerning Gods *purpose* to save me? If you be able to declare *All the Counsel of God*, as Saint *Paul* did, (and A *Guide* of souls, sure, ought to be so) then you can give me satisfaction in this particular. Acts 20. 27.

Diotrephes. If you do unfeignedly *believe*, you need not doubt of Gods *purpose* to save you; for *whosoever believeth in him, shall not perish but have life everlasting.* Joh. 3. 16.

Animalis. Is Gods *purpose* to save men grounded upon the *intuition* or *prescience* of *their* Faith?

Diotrephes. No; If *Faith* be wrought in you, you owe *that* production to the gracious *efflux* and effectual *Egressions* of that his *purpose*, and good pleasure, to save you.

Animalis. This doth somewhat confound me; because to my apprehension it *inverts* the method of *holy* Scripture; for the Scripture saith (as you alledged it even now) *He that believeth shall be saved*; (which affords a fair *encouragement* to believe); but your Doctrine *inverts* the Proposition, and concludes, [*He that shall be saved, shall believe.*]

Diotrephes. The Scripture argues by way of *ascending* from the *Effect* to the *Cause*: but we inferr in a way of *descending* from the *Cause* to the *Effect*.

Animalis. However, Sir, you have lodged the *Cause* at so *remote* a distance, that I perceive the *Effect* is not in my *Power*.

Diotrephes. If by *Power* you understand a *faculty*, or a *strength* (and 'tis most commonly and fitly taken in this sense) by which a man *can* do his *duty*, if he *will*; *This Physical Power you have, and the worst of sinners have, while they are Men on Earth. Serm. of Judgement. Answ. to Exc. 22. mihi* pag. 240. Mr. Baxter.

Animalis. Sir, I suspect a *Fallacy* in this part of your discourse: but I pass it over with this reply; That a man had as good want a *power to his will*, as a *will* to his *power*. That Christ hath so far redeemed mankind as to restore a *power* to them to do their *duty*, if they *will*; and yet that to *will* is still *impossible* for them; is not *this liberty* a fine *purchase*? If the *New Method* with Evidence affords not,* not a more *Rational* account of those Points in Controversie, then this amounts to, I am afraid 'tis not so *soveraign* as 'tis boasted, for *healing* the *divisions* of the *Christian* world. Besides, Is not *to will* a part of a Christians *duty*? without doubt it is. If then a man hath a *power* to do his *duty*, he hath a *power* to *will*; and it being his *duty* too, to will *spiritual* good, after a *gracious* manner, He hath a *power* to do *that* too, if your Doctrine be true; But good Sir, let me have your opinion freely in this point; Do you think a man hath *Free-*

* See Mr. Baxter Disput. of Right to Sacram. in the Preface, p. 15.

will

will to *spiritual* Good, without the assistance of *supernatural* Grace?

Diotrephes. *I pray let us not befool our selves with opinions. Let the case be your own. If you have an Enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuse him, because he saith,* [I have not free will, it is my nature; I cannot choose, unless God give me Grace.] *If you have a servant that robbeth you, will you take such an answer from him? Might not every Thief and Murderer that is hanged at the Assize, give such an Answer?* [I have not free-will; I cannot change mine own heart: what can I do without Gods Grace?] *and shall they therefore be acquit?* A Call to the Unconverted, pag. 232. Mr. Baxter.

Animalis. Sir, if your instances be *pertinent*, your Answer to my *Question* is *Affirmative*; for the *Law* presumes such *false* servants and *malicious* enemies to have *free-will* in *those* Actions, and so a *power* to *omit* them; else it would not bind them over to punishment, but hold them *excused*, as we may collect from the *indemnity* allowed to *arrant* fools and mad men committing the like Facts. But *to turn from the power of darkness, to serve the living God, to believe in Christ, and perform other Evangelical duties*, requires an *irresistible operation* on Gods part, *not inferior for mightiness, to that power whereby he created the world, or raiseth up the dead*; as the Synod at *Dort* hath determined.

Diotrephes. You *could* turn, if you were but truly *willing*: and if your *Will* it self be so corrupted, that nothing but *effectual* grace will move it, you have the more cause to *seek* for that Grace. *A Call to the Unconverted*, pag. 231. Mr. Baxter.

Animalis. Sir, it seems to be a *Contradiction*, that a man who is not *actually willing*, should *seek* for grace to make him *willing*; for where there is a *seeking*, there is a *desiring*; and where there is a *desiring*, there is a *willing*; so that you prescribe such an *use* of means to procure *effectual* Grace to make one *willing*, as supposeth him *willing* without that Grace; which most, if not all our *Divines* account impossible. But I pray tell me, Sir, Whether an *insuperable impotency* to be converted and become Gods servant, doth not render a man *excusable*?

Diotrephes. If you were willing to be the servant of Christ, and yet were not *Able*, either because he would not accept

cept you, or because of a want of *Natural* faculties, or because of some other *Natural* difficulty which the *willingest* mind could not overcome, this were some excuse: *Sermon of Judgement.* pag. 221.

Mr. Baxter.

Animalis. I bless God for the use of all my *Natural* faculties: But whether Christ will *accept* of me, is to be resolved according to his *eternal* purpose, which is not certainly to be understood, but by his *omnispecial* Revelation, or his *effectual work* of *Grace*, without which 'tis *impossible* to be his *acceptable* servant; and to obtain that *work* is a *difficulty* which the *willingest* mind in the world, of it *self*, cannot overcome.

Diotrephes. But God hath appointed certain means for the ungodly, which they are bound to use, in order to their Conversion; and if they will not use them, they are without excuse. *Directions to prevent Miscar. in Convers.* p. 265.

Mr. Baxter.

Animalis. Sir, when a man is made *captive*, and kept *manacled* and *fettered* in prison, though you command the Prison-doors to be all open'd, and invite him to come forth with all the *Rhetorick* and earnestness you can, and give him ten thousand *keyes* to unlock his fetters, yet if you keep the *right* key from him, no man will look upon you as any other than a *deluder*; Nay though you put the right *Key* into his hands too, yet if his hands be so *manacled*, and his *sinews* so benumm'd and stupified that he *cannot* use it; if you do no more for the restitution of his *Liberty*, your offer of it, will be but a perfect piece of *Mockery*. I pray therefore do not conceal the right *Key* from these poor Prisoners, the bondmen of corruption: but give us a prescription of such *means* as are *sufficient* and *effectual* for the work.

Diotrephes. See that you be constant *Readers* and *Hearers* of the Word; and that it may not *slip* out of your hearts, *meditate* diligently upon it, and *confer* frequently about it, especially with your *Teachers*; be strict in the *observation* of the *Lords* day; and constant in *duty with your Family*; and importunate with God in your *prayers*; that he would pardon your former *Rebellions* against the *Motions* of his *Spirit*, and give you a *sense* and *feeling* of your *needs*, and a *thirst* after the *supplies* of his *Grace* and *Righteousness*. These are the means that *God hath* appointed to bring you into a *state* of *saving* Grace. *Treatise of Convers.* pag. 238, 239.

Mr. Baxter.

Animalis.

Animalis. I pray God we have the right *Key* yet! Here are but *two* to speak of in the whole *bunch*, *Prayer*, and the *Word*; and 'tis well if we do not find the *first* to be a *Key* without *Wards*; and the *second*, *one* that will not fit the *Lock*; well! let us try; and to begin with prayer.

1. Dr. *Twiss* * makes a mock at it, and upbraids D. *Tilenus* for seeming to attribute something to the power of prayer, in order to our conversion. His words are these, [*This Author seems by his discoursing here of prayers, either to be poorly exercised in antiquity, or richly exercised in the contemning of it; for he would have men to be effectually called by virtue of their prayers. The Apostle saith*, How can they call upon him, in whom they have not believed? *But this Author is able by his prayers to obtain faith*: In his judgment (you see) prayers signifie nothing to the obtaining of faith or conversion.

* Against *Tilenus*, *ubi supra*, pag. 85.

2. I have read in the Writings of Mr. *Baxter* *, That *the first special work of Conversion, God hath not promised conditionary or absolutely to any individual person that hath it not; he hath bound all to repent and believe, but hath not promised to make them do it; (only) he hath revealed, that there are certain persons so given to Christ, as that they shall be infallibly drawn to believe.* Sir, that *act* of *grace* (you know) was past *before* I was born; and so 'tis too *late* for any address of mine to procure *my* name to be put into the *Donation*; if it be *there* already, I am then of the surer side, I shall be *infallibly* drawn to believe: But if God hath made no promise (*absolute* or *conditional*) of that *special* work, what incouragement can I have to *pray* for it? Will not a *prayer* without a *promise* prove to be a *Key* without *wards*, as I said? 'tis only the *prayer* of *faith* that finds *acceptation*; and (not to speak of an *unregenerate* man, into whose heart *that* faith is not yet infused) such a prayer it cannot be, unless it be establish't upon some promise *; for ('tis Mr. *Baxters* Doctrine two or three pages after the place mentioned, *pag.* 269.) *When men say they believe that which never was promised, —— this is presuming, and not true believing*: And whatever *prayer* be (according to your Doctrine) I am sure *presumption* is none of the *means* that God hath appointed to bring me into the *state* of *saving* grace.

* Direct. to Prev. Miscar. in Convers. pag. 265.

* *Oratio formalis actus est fidei & spei. Ames. Medul. l. 2. c. 9. th. 62. p. 308. Et Spes est virtus qua inclinamur ad expectationem eorum, quae Deus nobis promisit. ib. c. 6. th. 1. p. 277.*

Diotrephes. Though he hath made you no *promise* to give you *saving* grace, yet he hath revealed it to be his sacred *will*, that you *repent* and *believe* in order to your salvation, 1 *Tim.* 2. 4. 2 *Pet.* 3. 9.

Animalis. I have read in the *Author* mentioned, That *Gods will is sufficient to cause the thing willed*; from whence I suppose I may *rationally* infer, that either God doth not *will* my conversion; or if he *wills* it, that his *will* hath caused it also; and then why should you so sharply reprehend me for my *non-conversion*?

Mr. Baxter's Preface to the Gro. Rel. Sect. 12.

Diotrephes. We must distinguish of Gods will; it is either *secret*, and this is *sufficient to cause the thing willed*, and never fails to accomplish whatever it pleaseth; or else 'tis *revealed*; and this hath no other sacrifice than what consists in the manner of signification (by commands, persuasions, exhortations, &c.) which may be, and oftentimes is rejected. When I say God wills you to repent and believe, I understand it, not of his *secret*, but of his revealed will, whereby he declares what shall be your duty to do, though by his *secret* will he hath determined the contrary. To this purpose Dr. *Twiss* saith, "By his Commandment God "signifies what is our duty to do, but by his purpose he decrees "what shall be done, or not done; God commanded *Abraham* "to sacrifice his son *Isaac*; and thereby made it his duty to offer "*Isaac*; but withall he determined that *Isaac* should not be "sacrificed.

Ubi supra p. 58.

Animalis. I shall not ask you how it can consist with Gods sincerity, to profess to will one thing, and secretly to will another: But I shall only observe, that since this *revealed* will of God is nothing but his external word, *repudiable*, and for the most part *eventually* rejected, it must needs be, as I said, a *Key* that will not fit the Lock; I mean 'tis no fit and adequate means to bring us into the state of grace, though you say God hath appointed it to that purpose. Insomuch as Dr. *Twiss* affirms, That *the execution of Gods goodness towards a man is not hastned by his hearkning to Gods Word; for though men do hear it daily, yet are they not forthwith brought to faith.*

Ubi supra p. 84.

For this word is but a *moral* instrument, whose whole *energy* is exerted, and put forth only by precepts and instructions, exhortations and persuasions, promises and threatnings (as was intimated even now) such inducements as haply may conduce

somewhat

somewhat towards the inciting of a soul (already) alive and active, but can confer nothing towards the exciting of a soul that is dead of those *two* great spiritual diseases, *wilfulness and blindness*; and therefore it seems very *irrational* to undertake her *Resurrection* by such *feeble* and *incompetent* applications.

Diotrephes. But you must remember this is such a *death* as hath a *natural life*, and a *reasonable* soul, and *moral* vertues, and *common* graces conjoyn'd; and by *these* the *dead* may be disposed. *Of saving faith.* p. 39. Mr. *Baxter.*

Animalis. If you think the undertaking is not *rational*, I pray what is the way you would prescribe in order to the *cure* of *these* diseases?

Diotrephes. The *means* of cure are the *perswasions*, with the *revelations* of the Gospel. Men have the *natural* powers of *understanding* and *willing*; but they want that *right* disposition, which we call the *habit*, or *moral* power; which is no more than to say, They are *habitually blind* and *wilful*. It is so far from being *unreasonable* to *teach*, and *perswade* men that are under such an *impotency* as this, that there is nothing in the world that doth more bespeak our *teaching* and *perswasions*; for this is the *natural* and *instituted* way to *cure* them, and give them *power*. What *means* of overcoming *ignorance* like *teaching*? And what *means* of overcoming *habitual wilfulness*, like *perswasion*, added to *informing* truth? We do not use to *reason* men out of a *natural impotency*; nor to *perswade* them to do that, for which they have no *faculties*, or *object*; but it is the *very* means of overcoming a *moral impotency*, and making men *willing* of the good which they rejected. *Direct. to Prev. Miscar.* p. 266. Mr. *Baxter.*

Animalis. Now Sir, you begin to put me in some good hopes, that it is *possible* for me to obtain a *cure* of these *diseases*, which I brought into the World with me, and have much *heightned* by my own *neglect* and *custom* of evil doing. I pray therefore proceed to acquaint me further, what are the most considerable *motives* to perswade this *willingness*.

Diotrephes. No other than the signal *benefits* procured for us; the *advancement* of our nature, by its *union* unto the person of Christ, his *meritorious Sacrifice* and *Conquest* over Satan, the World, and our *other* enemies; his *Soveraign power* to rule us, and deal with us on *terms* of *grace*; upon which account he daily Mr. *Baxter.*

puts

puts by the strokes of *justice* from us, and restores *forfeited* mercies to us; the *offer* of Christ and *life* so *freely* to us, on condition we will *accept* them; his imploying a *Ministry* to make *this* offer by the *promulgation* of the Gospel, which affords most *excellent* precepts and instructions, and exhortations, and other helps to bring us to a *willingness*, that salvation may be ours. To which also is added abundance of *outward* providential *helps*, to further the working of the Gospel, as *seasonable afflictions* and *mercies* of divers sorts; and with *these* is usually concurrent *some* inward *motions* and *assistance* of the *Holy Ghost*, as *knocking* at the *door*, where he is not yet let in, and entertained. *Ibid.* p. 243, &c.

Animalis. These are all excellent *moral* inducements, and *Topicks* of perswasion; to which you have added *some* concurrent *motions* of the *Holy Ghost*: But Sir, have you a Commission to tender these in order to my souls benefit? or is your design hereby, only to aggravate my sin and condemnation?

Diotrephes. Mr. *Baxter.* "It is Life, and not Death, that is the first "part of our Message to you; our Commission is to offer salva- "tion, certain salvation, a speedy, glorious, everlasting salvati- "on to every one of you; to the poorest Beggar, as well as the "greatest Lords; to the worst of you; even to Drunkards, Swear- "ers, Worldlings, Thieves; yea, to the Despisers and Reproach- "ers of the holy way of salvation. We are commanded by the "Lord our Master, to offer you a pardon for all that's past, if you "will but now at last return and live: We are commanded to "beseech and intreat you to accept the *offer* and *return*, to tell you "what preparation is made by Christ; what mercy stayes for you; "what patience waiteth on you; what thoughts of kindness God "hath towards you; and how happy, how certainly, and un- "speakably happy you may be, if you will. *A Call to the Unconverted.* p. 70, 71.

Animalis. But Sir, I am told by a great Divine, no other than Dr. *Twiss*, "That when God sent *Ezekiel* to his people, "it seems by that we read *Ezek.* 2. 3, 4, 5. He sent him not to "better them; but that they might not say they had no Prophet "among them, and to cut off that excuse.

Ubi supra. pag. 128.

Diotrephes. Mr. *Baxter.* (I tell you) We are not only (tyed by our Commission) to offer you life; "but to shew you the grounds "on which we do it, and call you to believe that God doth mean

indeed

„ *indeed* as he ſpeaks; that the promiſe is *true*, and extendeth
„ conditionally to you as well as others; and that Heaven is no
" fancy, but a true felicity. If you ask where is our Commiſſi-
" on for this offer? among an hundred Texts of Scripture, I will
" ſhew it you in theſe few! Firſt you ſee it in *Ezek.* 33.11. *Say unto them, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye, from your evil wayes; for why will ye dye, O houſe of Iſrael?* And the following verſes, and in the 18th. of *Ezekiel*, as plain as can be ſpoken; and 2 *Cor.* 5.17,18,19,20, 21. you have the very ſumme of our Commiſſion; [*If any man be in Chriſt, he is a new creature; old things are paſt away, behold all things are become new; and all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation, to wit, that God was in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes to them, and hath committed to us the Word of Reconciliation: Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled unto God; for he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, &c.] " You ſee by this time that we are commanded to of-
" fer life to you *all*, and to tell you *from God*, that if you will
" turn, you may live. Here you may *ſafely truſt your ſouls*;
" for the *love* of God is the Fountain of this offer, *John* 3.
" 16. And the *blood* of the *Son* of God hath purchaſed it;
" the faithfulneſs and truth of God is engaged to make the pro-
" miſe good: Miracles have ſealed up the truth of it; Preachers
" are ſent through the World to proclaim it; the Sacraments
" are inſtituted and uſed for the Solemn Delivery of the Mercy
" offered to them that will accept it; and the Spirit doth open
" the heart to entertain it, and is it ſelf the earneſt of the full
" poſſeſſion; ſo that the *truth* of it is paſt controverſie, that
" the worſt of you all, and every one of you, if you will but be
" *converted*, may be *ſaved*. Mr. *Baxter*, *ubi ſupra. pag.* 75. *to* 78.

Animalis. Are theſe *glad tydings*, with the *motions* of Gods Spirit (which you ſpeak of) adminiſtred in ſuch a *ſerious*, *congruous* and *energetical* manner, as is *ſufficient* to cure thoſe diſeaſes of *blindneſs* and *wilfulneſs* fore-mentioned?

Diotrephes. Why! "Do you think that man, who after all this, shall refuse to turn to God, and after all this shall remain unconverted, will have any just excuse before the Lord? Or will he not be left speechless, and under the condemnation of his own conscience for ever? Is it any pity to call away that man, that will without all pity cast away himself? and no saying will serve him, and no reason will satisfie him? or when he is convinced and silenced, yet for all that will not be converted? when it is their own doing, and they were their own undoing; and when God did not spare for cost and perswasion to have done them good; and when he shall say after all, as in *Isa.* 5. 4. *What could have been done more to my Vineyard, that I have not done in it?* Now I hope you may satisfie your self from Gods own mouth.

Mr. Baxter's *Treat. of Converſ. pag.* 225.

Animalis. I can satisfie my self well enough of Gods meaning, but not of yours; for if we speak of such as live under the Ministry of the Gospel, I doubt not, you will be ready to say, that all the benefits forementioned, are administred to the *worst that perish**: And I conclude, not only from thence that they are ineffectual; but also because I find those of your judgment do add *, That *with this means God doth set in, and infallibly cause it to be effectual*; and to whom? only [*to his chosen.*] And Dr. *Twiss* * doth readily acknowledge, *That God, unto the outward Ministry of the Word, doth not, for the most part, add the efficacy of his Spirit, to work men unto Faith and Repentance,* (which is the actual cure of their blindness and wilfulness.) So that this zeal and earnestness you hold forth in a way of *moral* perswasion, with that *uneffectual* assistance of the Spirit, flies at no higher an aime, than to render men inexcusable, if it can amount to that; for whatever *cure* it may work upon his *blindness*, it leaves his *disease* of *unwillingness* still unmastered; and so in fine, you leave me but where you found me, in my *insuperable state of death* still, after all *these* applications; and though you call it but a *moral impotency*, yet 'tis such, it should seem, as is not to be cured by *moral* means, though *some* motions of the *Holy Ghost* concur with it; what therefore can you prescribe me further, that I may, if it be *reasonable*, submit to it?

* Mr. Baxter's *Preface to the Gret. Religion. Sect.* 8.

* Idem *in his Directions to prevent Miscar. in Converſ. pag.* 267.

* *Vbi ſupra. pag.* 116.

Diotrephes. You must *diligently go forward in the use of these means, and ardently desire, and humbly and reverently expect the good hour of more plentiful grace*; so that famous

Synod * doth adviſe you: And though you be *dead in your treſpaſſes and ſins*, yet you know, *a condemned Traytor* that's *dead in Law*, may by humble ſupplication do *ſomewhat* to *diſpoſe* himſelf for pardon and life. *Of ſaving faith. p.* 39. * *Synod. of Dort. Cap. 1. Art. 16.* Mr. *Baxter.*

Animalis. Sir, I doubt you contradict the *Doctrine* of the *Synod*, if *it* doth not (in *this* point) contradict it *ſelf*; for *they* infer, that an *unregenerate* man is *properly and totally dead in ſins, and deſtitute of all ſtrength tending to ſpiritual good; that he is not able to hunger and thirſt after righteouſneſs, or everlaſting life; or to offer the ſacrifice of an humble and contrite heart, ſuch as is acceptable to God.* Syn. Dodrac. cap. 3. *and* 4. *Reject.* 4.

Diotrephes. You muſt betake your ſelf daily to God *in hearty prayer; beſeeching him to open your eyes, and ſhew you the greatneſs of your ſin and miſery, till you be unfeignedly humbled; and that he would ſhew you the need of his grace in Chriſt, till you can thirſt after him and his righteouſneſs; and that he would ſhew you the certainty and excellency of his glory, till your hearts be ſet upon it above all.* Treat. of Converſ. *pag.* 239. Mr. *Baxter.*

Animalis. We heard before that ſuch prayers of the *unregenerate* have no *promiſe* to bottom on, and how then can they be made in *faith*? But beſides, the Aſſembly of Divines, and the *Congregational* Churches tell us *, That *works done by unregenerate men, although for the matter of them they may be things which God commands, and of good uſe both to themſelves, and for others; yet becauſe they proceed not from a heart purified by faith, nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore ſinful, and cannot pleaſe God, nor make a man meet to receive grace from God; and yet their neglect of them is more ſinful and diſpleaſing unto God.* The laſt clauſe of which *Theſis* ſeems to oppoſe the opinion of ſome other *Divines* of the ſame combination, who ſay poſitively, That all works done *before* Regeneration, are rather *hurtful*, than *profitable*; but indeed they are *coincident*; for if they *cannot* make us *meet* to receive grace, nor *pleaſe* God, but are *ſinful*; then it will undeniably follow, that *they* are more *hurtful* than *profitable* to our ſalvation: So that upon the matter, after all the Rules you preſcribe, and the advice you give to the *unregenerate*, you allow him but the choice of a *leſſer* evil to bring him into a *ſtate* of grace. * *Cap. 16. n. 7.* Of their Confeſ. and Declarat. reſpectively.

Dietrephes. You may mistake those Assemblers, and the *Elders* of the *Congregational* Churches; I find them declare in the *Chapter* of *Free-will* (ch. 9. n. 3.) That *a natural man being altogether averse from that* (*spiritual*) *good* (*accompanying salvation*) *and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.* Observe, they say, he *cannot* prepare himself by his *own strength*; but if *common* grace be added to their *own strength*, I suppose *they* will not deny, but by the accession of such *Auxiliaries*, a man may *dispose* himself for conversion; for that *common* grace is preparatory to *special*, is so commonly held by *Protestants* (especially practical *Divines*) and so plain in *Scripture* and *Reason*, that I shall not trouble you with many words about it.

Mr. Baxter. 1. *He that useth Gods appointed means as well as he can, is more disposed for the blessing of those means, than the wilful despiser, or neglecter of them.*

2. *He that is* nearer *Christ, is more disposed to come to him by faith, than he that is at a further distance.*

3. *He that doth not so much resist the Spirit, but with some seriousness beggeth for the Spirit, and for* saving *grace, is better disposed for it, than such as obstinately resist and scorn it.* Of saving faith. *pag.* 39.

Animalis. Sir, I have those two *Assemblies* against you: For mark *their* Reason why they say, the works of an *unregenerate* man are *sinful*, and cannot *please* God, nor make him *meet* to receive grace from God; *their* Reason is, not because *those* works are wrought by his *own strength*, and not by *common* grace; but *because they proceed not from a heart purified by faith.*

2. The Synod of *Dort* is clear against you; for *they* say, *All men are untoward to all good tending to salvation, forward to evil; and neither* will *nor* can (*without the Holy Ghost regenerating them*) *set strait their own crooked nature; no nor so much as* dispose *themselves to the mending of it*; Chap. 3. and 4. Art. 3. *They* do not say, men cannot *dispose* themselves by their *own* strength without *common* grace, to the *amending* of their *crooked* nature; but they cannot *dispose* themselves to it, without the *Holy Ghost regenerating* them.

Dietrephes. But you should consider withall, what those Divines add in their 16th. *Artiel*, where they say [*As by the fall, man ceased not to be man, endued with understanding and will;*

will; nor did ſin, ſpreading it ſelf through all mankind, aboliſh nature with us, but corrupted and ſpiritually ſlew it; in like manner this regenerating grace of God worketh not upon men as if they were ſtocks and ſtones.]

Animalis. Tis true, *they* ſay, Grace doth not work upon men as *ſtocks* and *ſtones*, becauſe it finds *them* endued with a *will* and *underſtanding*; but if you obſerve it, they tell us alſo, that *that* will and underſtanding do contribute as *little* to the work, as if God ſhould of *ſtones* raiſe up *children* unto *Abraham*; therefore they compare our Regeneration to that powerful work of God, *whereby he giveth being to this our natural life*; (*ib. Article* 17.) Now in conferring our *natural* life, God impoſeth no *duty* upon us towards the poſſeſſion of it; and 'tis abſurd, and a contradiction to ſay, we ſhould addreſs our ſelves by any way of preparation or diſpoſition, to the production of our own *being*. God indeed makes a *providential* uſe of our *parents*; but they ſay, *Marriages are made in heaven*, and the whole *proceſs* of the affair, in order to our *natural birth*, is *extrinſecal* to us; and becauſe it is *impoſſible* we ſhould either *reſiſt* or *further* it, therefore it is no part of our *duty* to regard it: So we are taught alſo to believe concerning our *Regeneration*, or new birth; for when God worketh *true* converſion in the *Elect*, *He provideth that the Goſpel may be outwardly preacked to them, and powerfully inlightneth their minds by the Holy Ghoſt, that they may underſtand aright, and judge of the things of the Spirit of God*; and not only ſo, but *by the efficacy of the ſame regenerating Spirit, he alſo piereeth into the moſt inward parts of man; whoſe heart being cloſe ſhut up, he openeth it; being hard, he ſoftneth it; being uncircumciſed, he circumciſeth it; and as for the will, he infuſeth new qualities into it, and maketh it of a dead heart lively, of an evil good.* ib. Art. 11. & Art. 14. God doth not only give *a power of believing*, and then expect the *conſent or act of believing* from the *will* of man; but he *works the willingneſs and act it ſelf of belief*; and this he worketh *in nobis, ſine nobis*; in us, without us, [*Art.* 12.] *Irreſiſtibly by his Omnipotent ſtrength*: [Reject. 8.] So that *this operation, for the mightineſs thereof, is not inferiour to the Creation of the World, or raiſing up the dead.* (ib. Artic. 12.] And therefore all the *actual reſiſtance* a man can or doth make, cannot prevail *to the defeating of his own Regeneration*: [ibid.

Reject.

Reject. 8.] This Sir, is the *express* Doctrine of the Synod of *Dort*; in submission and reverence to whose Determination, I must conclude, That this *regenerating grace* of the *Hely Ghost* comes so *freely*, that I should but disparage its *freedom*, in being at any cost or charge to make *provision* for it; for the Holy Ghost brings his own entertainment, and having a power Soveraign and *Paramount*, *he* will wheresoever *he* comes, make *his* own welcome.

Diotrephes. Well! whatever be the opinions of that *Synod*, and the Assembly at *Westminster*, and the *Messengers* of the *Congregational* Churches, in their *meeting* at the *Savoy*; I am very well satisfied that *common* grace is *truly preparative and dispositive* to *saving* grace; not as one *degree* of the same *species* in *morality* disposeth to another degree (for this we are agreed against.) But, 1. As it is a less unpreparedness and undisposedness than a worse estate. 2. As it removeth many and great impediments. 3. As it is a use of the means appointed by God for obtaining his saving grace. 4. As it is *in tantum*, or *secundum quid*, a thing pleasing to God, and loved by him; yea, and as he loveth such as have it, more than those that are without it, with the love of *complacency* and *acceptation*, so as it is a state much *nearer* Christ, than other mens of obstinate wickedness are in; in these five respects I think it prepareth and disposeth to saving grace. [*Of saving faith.* p. 45. & 46.

Mr. Baxter.

Animalis. Sir, what are your *own* Reasons, though assisted by the concurrent judgment of some *Protestant* Divines? I say, what are *they* that *they* should *turn* the *scale* against the *decisions* of a *Synod* *, of so many *truly* learned and worthy men, and an Assembly, and the *Declaration* of so many *Congregational* Churches? But to gratifie your opinion and zeal, I shall in *this*, subscribe to your Reasons, and those alledged by *some* of the Divines of the fore-mentioned *Synod*, rather than pay a *blind* obedience to the *others* naked *votes*, and *proofless* Propositions. I pray what advantage will you make of *this* concession?

* Mr. Baxter's Pref. Sect. 11.

Diotrephes. By this means I shall be able to demonstrate, that all the *unconverted* are *inexcusable*; and as their *impenitency* and *unbelief* are *wilful*, so their damnation also is *just*.

Animalis.

Animalis. That will be some advantage to your *Ministry* indeed, if you can make it good; but how can you make that evident to us?

Dicrephes. *I remember Christ hath assured me, that of the many that are called, few are chosen; and that most men perish, for all the mercy that is in God, and for all that Christ hath done and suffered, and for all the grace that is offered them in the Gospel; and I consider the Reason, even because they will not receive this grace, nor entertain Christ and the mercy of God, as it is offered to them.* Treat. of Convers. *pag.* 2. Mr. Baxter.

Animalis. I pray Sir, were those *few* chosen, because they did receive *this* grace, and entertain *Christ* and the *mercy* of God, as it was *offer'd* to them when they were called? and was the *refusal* of grace, and the *non-reception* of Christ and mercy, the Reason of their *Non-election*, who do finally perish?

Dicrephes. I do not affirm it.

Animalis. You cannot, unless you turn *Remonstrant*; according to your principles, *Election* is the *Fountain* of all *saving* grace, and *Non-election* the *denial* of it. How then will you (as you have undertaken to do) render the *unconverted* inexcusable, and their *impenitency* wilful, and consequently their damnation *just*; and all upon this account, because *common* grace is preparative and dispositive to *special* grace?

Dicrephes. Why? their *impenitency* is *wilful*, and therefore *inexcusable*; and their damnation *just*, because they *receive the grace of God in vain.*

Animalis. How is this possible, to speak properly? for what grace is it you mean? If you mean *saving* grace (which is called *effectual*) then if *this* may be received in *vain*, it is *resistible*; and this being *peculiar* to the *Elect*, if *they* have none but *resistible* grace to work upon them, they may receive it in *vain*, and may *finally* perish: But I am taught otherwise (by *one* of *your* persuasion, when you keep to *your* principles, who saith) *That God is pleased by effectual grace to draw the Elect to his Son, and make the Gospel successful to their Conversion, insuperably teaching and charging them by his Spirit, and causing them to repent, and believe in Christ, and to perform the conditions of his promises; that love that brought the Lord on Earth, that cloathed him with flesh, that lifted him up upon the Cross, doth stream* Mr. Baxter.

forth

forth in his season into the hearts of his Elect, and toucheth them with a changing power, and winneth them to his Father and himself, and droppeth into them those heavenly principles, which will grow up in them to everlasting life. [Directions *to prevent Miscar. in Convers.* pag. 247.] So that this *saving* grace is not only *irresistible*, but there is also the *good houre* (as the Interpreter of those *Canons* * calls it) or (as Mr. *Baxter* hath it) *his season* set, wherein it shall be *insuperably* streamed into the hearts of the *Elect*; and they can be converted neither *sooner* nor *later*, than this *good houre* or *season*; and therefore to say *this* grace is received *in vain*, is *erroneous*, and you ought to *upbraid* none with it.

* *Synod. Drodr. Cap. 1. Ar. 16.* So saith *Dr. Twiss. Vbi supra. p. 116.*

Diotrephes. But the *common* grace may be received in *vain*; and because *that* is preparative and dispositive to *special saving* grace; therefore the want of *special* grace, and the *impenitency* which continues through want *thereof*, are both *wilful*, and the damnation *just*, that doth attend upon *those* privations.

Animalis. Sir, before you can charge any man that he hath received *common* grace *in vain*, you must define the *nature*, *measure*, and *degrees* of its *energy* and operation; 'tis *unreasonable* to expect a thing should act *above* the *sphear* of its *activity*; will you expect a *Watch* should go four and twenty houres, when the *spring* was made to go but twelve? Or that a *Gun* should carry a thousand yards, when the *charge* that is given it, will carry but five hundred? If you think I *should* arrive at a *state* of *holiness* and *acceptation* with God, by the help of *common* grace alone, you expect I should flie an *Eagles* pitch with *Batts* wings.

Diotrephes. I must tell you, *God will justly require more than he gives; that is, the improvement of his gifts*, as Mat. 25. 14. to the 30. sheweth: *He gave* Adam *but a* power *to persevere, and not* actual perseverance; *yet did he justly punish him for want of the act; even for not using by his own will, the* power *which he had given him.* Ser. of Judgment. Ans. to Exc. 30. p. 249.

Mr. *Baxter.*

Animalis. And I confess this was most justly; for if God gives a man the *power*, it then becomes his own *duty* (under Gods *concurse* and *influences*) to *act* that power; and God doth not more than what is *equal*, having disburst his Talents,

and allowed time and opportunity to improve them, if he requires at the day of *account*, that *they* be return'd with *intereſt*: But Sir, if God commits to my *truſt* and *ſtewardſhip* but talents of *ſilver*, ſure his *juſtice* cannot expect that I ſhould turn them into *gold*; he knows his poor creature hath no *Philoſophers* ſtone of ſuch virtue; he expects but an improvement in the *ſame* kind of *talents*. *Common* grace you know, and teach, doth *ſpecifically* differ from *regenerating* or *ſaving* grace: And you may as reaſonably expect, that a man ſhould beget an *Angel*, as that he ſhould turn *common* grace into *Regeneration*. To this purpoſe we have the *judgment* of the *Belgick* Profeſſors [inſerted amongſt the *acts* of the Synod of *Dort*, *par.* 3. *pag.* 154. *theſ.* 4.] *Quanquam* habenti *ſen donis rectè* utenti, *dabitur eorundem incrementum: non propterea tamen Deus poſt lapſum iis, qui naturalibus imaginis Dei reliquiis, rectè fuerint uſi, ſupernaturalem ac ſalvificam gratiam largitur; quia gratia hæc non ſecundum opera, ſed ſecundum merum ac liberum Dei beneplacitum confertur*: That is, *Although to him that hath ſhall be given; an increaſe of the ſame gifts ſhall be adminiſtred to him that makes a right uſe of them; yet notwithſtanding after the fall, God will not beſtow ſupernatural and ſaving grace upon thoſe that uſe the natural reliques of Gods Image aright; becauſe this grace is not confer'd according to works, but according to the meer and free beneplacitum of God.* And what *theſe* ſay of the *reliques* of Gods *Image*, others of them ſay of all *common* grace, that it *cannot* be improved to *ſaving* grace; becauſe the difference (ſay they) is no leſs than ſpecifical.

Diotrephes. I do not think that *this* ſame *commong* grace is the very *thing* that is turned by any improvement of *ours*, or elevation of the *Spirit* into *ſaving* grace. *Of ſaving faith.* p. 46. & p. 96. *Common* gifts are not *work't* up to be *ſpecial* grace; one *ſpecies* is not turn'd into another: This is true; *Imperfection is not turn'd materially into perfection; the dawning of the day is not materially turn'd into the greater light at Noon, but a greater light ſuperveneth, and is added to the leſs.* I ſay therefore, *It is long of your ſelf, if God did not give you grace to believe; it was, becauſe you wilfully refuſed ſome preparatory grace! Chriſt found you at a great diſtance from him, and he gave you grace ſufficient to have brought you nearer to him than you were; you had grace ſufficient to have made you better than* Mr. Baxter.

you were, and restrain'd many sins, and brought you to the means, when you turned your back upon them: Though this were not sufficient *to cause you to* believe, *it was* sufficient *to have brought you* nearer to believing; *and through your own wilfulness became* not effectual; *even as* Adam *had sufficient grace to have stood, which was* not effectual; *so that you had not only Christ offer'd to you, if you would accept him; but you had daily and precious helps and means to have cured your will, and caused you to accept him; for neglect of which, and so for not believing, and for all your other sins, you justly perish.* Ser. of Judgment. *Ass. to* 30. *Exc. mihi.* pag. 249, 250.

Animalis. Sir, you dare not affirm that I am restored to that liberty of *will* that *Adam* had *before* the *Fall**; nor that the *grace* which is vouchsafed to *me*, is as *sufficient* to enable *me* to rise, as *his* was to enable *him* to stand.

* *Primo homini datum est posse perseverare, non autem perseverare.* Aug. de Cor. & grat. c. 11. Vult Aug. *Primum hominem habuisse gratiam sufficientem ad actu perseverandum, non tamen actu perseverasse, idque non ex defectu ipsius gratiæ, sed ex mera hominis libertate, qui auxilio dato uti noluit.* Pet. a S. Joseph. Id. Specu. lib. 4. cap. 7. Resol. 2.

2. That I have Christ offer'd, I do most thankfully acknowledge; but whether *these daily and precious helps and means* (not yet administred in the *season* or *good houre*) were *sufficient* to cure my *will*, and *cause* me to *accept* Christ, is doubtful; that they are not so to *all* in their *unregenerate* condition will appear anon.

3. Whether I have received grace *sufficient* to make me *better*, is a *question*. They who maintain, that man can do no *more* good, nor omit *more* evil than he doth, must and will deny it.

Lastly, Whether I have refused any *preparatory* grace (though that might fall into the same account with the former, yet I add) that is more than you are privy to; and therefore I pray be not so *uncharitable* in your *censures*: And now give me leave to ask you a question or two.

First, Whether it be possible to improve that *preparatory* grace to the height? if it be *not* possible, that *impossibility* will so far excuse the *non-improvement*; but if it be *possible* to improve it to the full height, which perhaps may be granted, because a man *can* do what he *can* do; and sure whatever God may do

in *justice*, yet in *goodness* he will require nothing above our *abilities*.

Then my second *question* is upon supposition, that I do not *refuse*, but *embrace*, and to the utmost of my power *improve* that *preparatory* grace that is offer'd me; whether in *that* case you have any *Commission* to *warrant* me, that God will *confer* his *saving* grace upon me?

Diotrephes. I am satisfied, *That God hath not entred into Covenant or promise with any unregenerate man to give him saving grace, upon any condition to be perform'd without it.* Of saving faith. pag. 46. Mr. Baxter.

Animalis. Then, as was said before, he hath no *promise* to make his *prayer* for *saving* grace, to become a *prayer* of *faith* in this particular; but though there be no *promise*, yet haply these *preparatory dispositions* (as hearing the Word, &c.) have a *certain* and *infallible connexion* with salvation, and that may be some encouragement.

Diotrephes. No, we do not say *they* have; for that affirmation *denieth the power of the Potter over a Non-believer thus qualified, and so sins against the freedom of the Soveraignty of God and Christ, in making God a debtor of mercy before his time.* Norton. *Orthodox. Evangelist. pag.* 186. f. *with* 190. *M.*

Animalis. While you are so careful to reserve to the Almighty a *power* to damn even poor *humbled* and *prepared* sinners; you seem to be more tender of his *Soveraignty*, than of his *Goodness*, *Mercy* or *Justice*: But to let *this* pass; I pray upon *these* grounds what encouragements can you find to incite the *unregenerate* to the *improvement* of *preparatory* grace?

Diotrephes. God hath *commanded him to use certain means* to obtain *saving* grace, and to *avoid* the *resistance* and *hinderances*; and *a very command to use such means as means, is a strongly encouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can; for it is certain that he appointeth no means in vain.* Of saving faith pag. 46. Mr. Baxter.

Animalis. But Sir, now you have brought me thus far, the *great* and *stumbling* objection is behind still; for Mr. *Norton* tells us, that these *preparatory* works are *really* to *none* but the *Elect* only*; as for the *Reprobates*, all the *water* of *life* runs quite beside *their* Mill; *all* gifts whatsoever are *unprofitable* to them; * *Orthod. Evang. p.* 164.

them; so saith *Martinius*, one of the most *moderate* of the Synod of *Dort*. [*De Morte Christi pro soli Electis. Thes.* 41 & 5. *Act. Syn. Dord. par.* 2. *p.* 107. By this it is evident, that your *daily and precious helps and means* to *cure* the *wills* of the *unregenerate*, and *cause* them to *accept* of Christ, are altogether unsufficient, whatever you pretend to the contrary. And this as great a Clerk * as your self, was very sensible of, when he peremptorily denies, that the *Reprobates* may be *sanctified*; and consonantly the *Congregational* Churches do declare ingenuously *, That they *who are not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do, nor can come unto Christ, and therefore cannot be saved.*

* Mr. Baxter. in his account of persever. pag. 24.

* In their Declar. ch. 10. n. 4. p. 8. 9.

Dr. Twiss. ubi supra, pag. 122, &c.

Dictrephes. "However, they are damned for contemning "Gods Word, and not hearkning to his gracious admonitions; "'tis true, they could do no otherwise; but what *impotency* is "this? Is it anywhere else than in their wills? 'Tis not a *natural*, but a *moral* impotency; were they willing to hearken "(*and come to Christ*) but could not, then indeed their impotency were excusable; but they please themselves in their own, "and in their obstinate courses; and if they would do other "wise, I make no question, but that they should have no more "cause to complain of their impotency to do that good which "they would do, than the servants of God have, yea, and holy "*Paul* himself had. ——— Do they deplore this (their) "impotency? Doth the consideration hereof humble them? "Nay, rather they delight in it, as the Prophet noteth, *Jer.* 6. "10. *Their ears are uncircumcised ears, and they cannot "hearken; behold the Word of God is as a reproach unto them.*" Thus far Dr. *Twiss*.

Mr. Baxter delivers himself almost in the very same words.

Animalis. That men may accustome themselves to a course of *carnality*, till they arrive at such a state of impiety and obduration, I make no question; but all are not of that temper: "There "are some, who are as far abased in the feeling of their sin and "misery, and humbled by attrition, and dry out of their sin and "folly, and day and night do beg for grace and mercy; as com- "mon grace will carry them to do. They like the word and "wayes of God, and think his servants the best and happiest men, "and have many a wish that they were such themselves, and there-

Mr. Baxter of sav. faith. pag. 43. 44.

" avoid as much of gross and wilful sinning, and continue as
" much in hearing, reading the Word, enquiring, consideration,
" as common grace may bring them to do; and have as much
" belief of the Gospel, and as much desire after Christ and holi-
" ness, and heaven, and as much love to God and the Redeemer,
" and the Saints, as common grace can lead them to: And with-
" all, that have a knowledge that yet they are short of true Chri-
" stianity, or at least are much afraid of it; and therefore are un-
" der a prudent impatiency, till saving grace comes in, and the
" spirit have sealed them up to the day of Redemption, and are
" crying out, *What shall we do to be saved?* Now I demand,
whether you have any promise that assures *their* interest in *saving*
grace to such as are thus *disposed* for it?

Diotrephes. " I told you already that I am satisfied, that
" God hath not entred into Covenant or promise with any un- Mr. *Baxter*, ibi.
" regenerate man to give him *saving* grace upon any condition to *pag.* 46.
" be perform'd without it. However I am confident, that no man
" can stand out and say, I did the best that ever I could to obtain
" saving grace, and yet went without it, because God would not
" give it me.

Animalis. (If that Author doth not contradict himself,
yet) they that hold a man can do no more good than he doth,
will confront your confidence; and as far as I can yet apprehend,
all they who think that God doth predetermine the will, and pro-
duce every *act*, and every real positive *modification*, must be of
that opinion; but Sir, may not all the Reprobates say, *They go
without saving grace, because God would not give it them?* I
pray what is *negative reprobation, or preterition?* Is it not *vo-
luntas de non concedendi pœnitentiæ & fidei*? Gods will to deny
grace *sufficient* and *necessary* unto faith and repentance? Hath
not the Synod of *Dort* * concluded, That God decreed to leave * *Cap.* 1. *Reject.*
all the Non-elect in the fall of *Adam*, and common state of sin *8.*
and damnation, and to pass them over in the communication of
grace necessary unto faith and conversion! May I not add, that
the Reprobates may say, I went without *saving* grace, because
God *could not* bestow it upon me, for his hands were tyed up by an
immutable Decree to the contrary before ever I had breath or be-
ing; and therefore (to be constant, that is, to be himself) he
could not have mercy upon me though he *would*.

Diotrephes. But you must know the Rules amongst Divines

is, [*Prædestinatio nihil ponit in prædestinato*] Gods Decrees are acts *immanent* in himself, and make no *change* in the Creature.

Animalis. You may know too that those Divines do say also, "That *Gods Decree is the Rule of his efficiency*; and al-
Mr. Norton his Orthod. Evang. pag. 126. "though his *Intent* or *Decree* be an *immanent work*, and "causeth no *alteration* in the Creature; yet the execution of "that Intent and Decree, is a transient work, and causeth what "*alteration* God pleaseth to *effect*. Now by Gods Decree, he hath determined to deny unto the Reprobates grace *sufficient* and *necessary* to salvation; and consequently he is, according to this Doctrine, *Deficiens in necessariis*. Hereupon Dr. *Twiss* doth
Ubi supra. p. 74. confess, That *though a man would, he cannot shun his damnation*; and *yet*, saith he, *We do not like this comparison, that a man can no more abstain from sin than shun his damnation.* He professes he doth not like the comparison; and yet he maintains the Doctrine, as it appears from hence: (1.) In that he saith, God fore-knows nothing but what he hath Decreed; and (2.) In that he makes Gods permission *efficacious* in the most horrid sins that ever were committed *; from which two Assertions it will follow, That a man can no more shun sin, than his damnation.

* Ib. p. 18, 19, 20, 49, 66, 67, 71, 90.

So that I must freely acknowledge, I can see no truth in that Doctrine of Mr. *Baxters* *, where we are told *even* of the *Reprobates* (for *he* speaks of the *ungodly*, as contradistinguished to *those certain persons so given to Christ, as that they shall be infallibly drawn to believe*) That *if they will use the means appointed* (for the begetting *faith and repentance*) *They have very much encouragement from God; both* 1. *In the nature of the means which are fitted to their ends, and are mighty to bring down all oppositions; and* 2. *In the commands and institution of God; whose wisdom and goodness may easily resolve us, that he will not appoint us means in vain, nor set his Creatures on fruitless labours; and* 3. *Also from the issue; for no man can stand forth and say, Such a one did his best in the use of means, and yet could not attain the end, but fell short of the grace and glory of God.* But if *our* Doctrine be calculated right, this is so far from truth, that 'tis *Cujus contrarium verum est* *. Here is no thing

* In his Directions to prevent Miscar. in Conversion. p. 265.

* Assertæ vero sunt, reprobum esse & hæc opera præstare. Wollebi Christ. Theol. lib. 1. cap. 4. in Euseb. Can. 16. pag. 27.

all

all along but matter of *inſuperable* diſcouragement; both 1. In the *nature* of the *means*, which being *moral* and *reſiſtible*, is not fitted to the *production* of an *irreſiſtible*, *ſupernatural* effect; and 2. In the *commands* and *inſtitution* of God; whoſe *wiſdom* and *goodneſs* may eaſily reſolve us, that he will not appoint his Creatures *means*, nor exact *their* fruitleſs labour in the *uſe* of *that* means, for the attainment of *one* end, when he hath *immutably* deſtin'd them to *another*; and 3. Alſo from the *iſſue*; for if a man doth perform his *beſt*, and *ſtand forth* to alledge it, yet *he* is ſure *to come ſhort of glory*; for at laſt, *ſaving* grace is made a *propriety* to a certain *cull'd*-out *number* of perſons: Hence Dr. *Twiſs* concludes, That *were a man ſo exact both in natural morality, and in an outward conformity to the means of grace, as not to fail in any particular, as he hath power to perform any particular hereof naturally; in this caſe* (he ſaith) *if there were any ſuch, he ſhould be in the ſame caſe with thoſe that are guilty of no ſin, but ſin Original, which yet the Word of God* (ſaith he) *teacheth us to be ſufficient to make all men to be born children of wrath.* I beſeech you therefore to forbear your *upbraiding* me for my *impenitency and non-converſion*, and you may *ſuſpend* your *directions* and *exhortations* too, to promote the work of my *new birth*; for if I be of the *Elect*, God will *infuſe* the very *act* of belief, as well as the *power* of believing into me, and will *produce* my Regeneration *in me*, *without me*, by his *omnipotent* ſtrength, ſo that it ſhall not be in my power to hinder it; and if he pleaſe to have it done by *means*, he will at the *good houre* appointed, provide *that* Goſpel to be preached to me, that ſhall *infallibly* effect it. In the mean while, it will be *impertinent* and *fruitleſs* to be *ſolicitous*, or conſult about it. On the other ſide, if I be none of that number, all the induſtry I can uſe, will not be able to turn *common grace* into *ſaving grace*; and beſides, after all my humiliation, care and travel, Almighty God by his *immutable* and *eternal* Decree, hath as well debarr'd *himſelf* of a power to give, as *me* of a power to receive, *that grace that doth accompany ſalvation*. If you can ſolve this Objection, I ſhall be glad to entertain another Conference with you; In the mean while I ſhall take leave, and have recourſe to my *Counſellor at Law*, who, I hope, will not leave me ſo intangled, but give me better ſatisfaction about my Purchaſe on Earth, than you have done about my Portion in Heaven.

Ubi ſupra. p. 48

Synod. Dordrat.

THE

THE SYLLOGISM.

THAT Doctrine which makes salvation not only uncertain, but also impossible to the greatest number of souls, how diligent soever to obtain it, That Doctrine is unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The Doctrine of the *Calvinists*, as well as that of the more moderate *Sublapsarians*, as that of the more rigid *Sublapsarians*, doth make salvation not only uncertain, but also impossible, to the greatest number of souls, how diligent soever to obtain it. Therefore

The Doctrine of the *Calvinists*, &c. is unserviceable to the interest of souls, unpracticable in the exercise of the Ministerial Function, and not according to godliness.

The *Major* is evident, because it highly concerns the Ministerial Function, and the power of godliness, and the interest of souls, to have some assurance that salvation is possible to all such (at least) as are diligent to obtain it; for *Martinius* (at the Synod of *Dort*) concludes, That the command and promise of the Gospel are disanull'd (which evacuates the Ministerial Function, and the power of godliness) if there be not such a *sufficiency* of Redemption, as is (really) sufficient for *all* (and that) according to the *will and intention* of God and Christ; for (saith he) *Quomodo, ex beneficio sufficiente quidem, at mihi non destinato per veram intentionem, deducetur necessitas credendi, quod illud ad me pertineat?* De Morte Christi pro omnibus, Thes. 8, 9, 10. *Inter Acta Syn. Nat. Dordr.* par. 2. pag. (mihi) 105.

The *Minor* is apparent from the whole Discourse of this second Dialogue.

Calasterion.

Matth. 23. 13. Luk. 11. 52.

Ye shut up the Kingdom of heaven against men, and have taken away the key of knowledge; and them that were entering in ye hindred.

Piſcator. Trip. Reſp. ad Amic. C. U. Duplic. cap. 7. Other proofs of the *Minor*.

Non procurat Deus illis omnibus media ſalutis ſufficienter, quorum Converſionem in S. literis expectare dicitur. Item.

Deus omnibus quidem vocatis gratiam & ſalutem foris in verbo offert; non tamen animo ipſos omnes convertendi. Cap. 4. Item.

Per Deum ſtat, quo minùs omnes vocati credant & reſipiſcant, h. e. per defectum gratiæ ſufficientis. ibid.

Marlorat. *in Joan.* 15. 2.

Stat igitur firma ſententia, quemcunque Deus ante conditum orbem elegerit, eum non poſſe perire: quem verò rejecerit, eum non poſſe ſalvari, etiamſi omnia ſanctorum opera fecerit; uſque adeò irretractablis eſt ſententia.

Jacob. Triglandius. (A Synodiſt.) *In Defenſ. Doctrinæ & Honoris Eccleſ. Refor. & Doctor.*

Hæc Dei ſententia adeò firma eſt & immutabilis, qua rejicit reprobos, ut impoſſibile ſit eos ſalvari, etiamſi omnia ſanctorum opera fecerint: Ideóque verum non eſt, eos qui culpâ ſuâ pereunt, per gratiam potuiſſe ſalvari, ſi laborem obedientiæ ſalutari gratia non ſubtraxiſſent. Hæc ille.

THE THIRD

DIALOGUE

BETWIXT

DIOTREPHES *and* SECURUS.

Diotrephes. Well *overtaken* Sir; I pray how far are you travelling this way? if you be for *Canterbury*, I ſhall be very glad of your company.

Securus. That is the place I am bound for; and if your occaſions lead you thither, we are well met indeed; for a good *Companion* is like a *Chariot* that carries one along with eaſe and delight to his journies end: And ſuch advantage I promiſe my ſelf in this expedition, whil'ſt the tediouſneſs of the way is beguiled by the *charmes* of your acceptable Society add Converſation.

Diotrephes. I am glad you are ſo pleaſant Sir; but if you will make me happy in the benefit of your Company, I muſt intreat you not to Ride too much upon the Spur; we ſhall have day enough to accompliſh our Journey; why therefore ſhould we Tyre our Selves and our Horſes to no purpoſe?

Securus. I beſeech you excuſe me Sir, I Ride at the eaſieſt Rate the importance of my Affairs will allow of; and although a ſlower pace may very well comply with the indifferency of an Arbitrary Viſit (which I preſume to be the deſign you are now engaged upon) yet if you conſider how great a vivacity and chearfulneſs of ſpirit is ſtirred up even amongſt *brute* Creatures by

by Company; and much more amongst Men, where the benefit is improved by the reciprocation of Discourse; I perswade my self you are so prudent, you will choose rather to mend your Pace, that we may Troop on together, than disband your self, and withdraw into the uncomfortable condition of a solitary Traveller.

Diotrephes. Sir, I must submit my sense and judgment to the power of your Reason: But Sir, give me leave (for we should make a spiritual use of all *occurrences* we meet with) give me leave therefore to unfold my wishes to you, and the earnest desire of my soul; which is, That we were all most eager in the *pursuance* of those *Concerns* which are really of most importance to us.

Securus. What *Concerns* do you mean?

Diotrephes. The great *Concerns* of our Souls; the *Concerns* of Eternity; that we would *post* more hastily to Heaven, than after the World.

Securus. I am jealous Sir, that in the way you speak of, there are a great many who make *more haste* than *good speed*; their zeal out-runs their knowledge and discretion.

Diotrephes. We must not discourage zeal for Gods *Cause*, and Gods glory; and things should be esteemed and pursued according to their *excellency*: Is not the *soul* incomparably more precious than the World? And is not *Heaven* infinitely of more value than Earth? Or can we do too much for God, who hath done so much for us?

Securus. Sir, we know God is so *freely* bountiful, he doth not set his *goodness* out to *sale* before his Creatures. Besides 'tis evident, men may be so passionate and eager, that they may run down the *Laws* and *Lives* of men that stand in the way of their *pretended* zeal; and yet (as we say) they may be *early up, and ne're the near*; they may flatter and please themselves in such things as God is not pleased in at all. *The time will come* ('twas one of the predictions of our Saviour) *when they that kill you, will think they do God service.* Sometimes this zeal *miscarries*; *the child is come to the Birth, and there is no strength to bring forth*; and then the furious *Zelot*, making himself obnoxious to the Law and Power of the *Civil* Magistrate, brings upon himself a swift destruction, and so perisheth with his burden. Hereupon the Preacher giveth us sober advice, *Be not righ-*

Eccles. 7. 16. *teous over-much, neither make thy self over-wise, why shouldst thou destroy thy self?*

Diotrephes. Rash men, 'tis true, may over-shoot themselves: but the Apostle doth commend *zeal* and *fervency* of Spirit in Gods service; *'tis good* (saith he) *to be zealously affected always in a good matter*; and he exhorts the *Romans*, to

Gal. 4. 18.

Rom. 12. 11. *be fervent in Spirit, serving the Lord.*

Securus. I shall not need to tell you that other *Copies* read it, not *serving the Lord*, but *serving the time*; and in *this*, you have no reason to complain of mens *slothfulness*; but I am afraid most of that which is called *fervency of Spirit* in Gods service, are but *heats* of the *flesh*; such I am sure are *hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, &c.* And yet I do not deny, but as the Apostle saith, *'tis good to be zealously affected in a good matter*: But as he saith

Gal. 5. 20, 21. ζῆλος.

Rom. 14. 22. of faith; [*Hast thou faith? have it to thy self before God*:] So I say of *zeal*; Hast thou *zeal*? have it to thy self before God; and let it not break out to set thy Neighbours house on *fire*; for God hath no need of thy service to that purpose.

Diotrephes. Sir, I am sorry you should so much forget how odious *luke-warmness* is to Almighty God; you may find this by that expression which carries along so much detestation with it against the *Angel* of the Church of *Laodicea*; *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot; so then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.* A father is exceeding angry when he wisheth his child *cold in the mouth*; yet God doth so here by the *Laodiceans*: He wisheth them *cold* in the mouth (as I may say), rather than *luke-warm*; and he threatens to *spue them out of his mouth*; he is not able to *digest* those that are of that temper; they offend his soul, and make his *stomach* recoyle, and his heart rise against them; and when he hath once *spued* them out, certainly his *purity* is such, he will not return to resume this loathsome *vomit*.

Rev. 3. 15, 16.

Securus. I suppose Sir, (being a *Divine* as I conceive) you cannot be ignorant, that such threatnings concern none but the *Non-elect*; at least, they can damnifie and endanger none else:

Mr. Baxter. In the Saints rest. Part. 3. Sect. 26 *As for those persons whom God hath chosen out to be Vessels of mercy, and hath given them the cream and quintessence of his blessings, when the rest of the World are passed by, and put off with*

with common and temporary, and left-hand mercies; they have the blood of Christ given them, and the Spirit for Sanctification, Consolation, and Preservation; and the pardon of sins, and the adoption to Sonship, and the guard of Angels, and the mediation of the Son of God, and the special unchangeable *love of the Father, and the promise and seal of* everlasting rest. These are *engraven* so deep upon his heart from all *Eternity*, he can never *spue* them out of his mouth. *The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* I hope your judgment is setled upon better principles, than to think the *Elect* can *fall away.* 2 Tim. 2. 19.

Diotrephes. I know Sir, ~~the~~ *Elect* cannot *fall from grace*; those threatnings we say, do not imply, that *they* are in any such danger; but *these* threats are used as a *means* to *preserve* them from falling, by quickning *them* up to holy duties; and those peculiar *priviledges* (which you have now reckoned up) that belong to the *Elect*, are so many *engagements* upon them to *abound* in the work of the Lord, and *shew them why they above all men should be laborious for heaven; and that there is a great deal of reason, that though all the World besides do sit still, and be careless, yet they should abhor that laziness and negligence, and should lay out all their strength on the work of God*: And this is the use made of that Doctrine in the place where you found it, *Saints Rest. Par.* 3. Sect. 26. p. 127. *Edit.* 3. Mr. Baxter.

Securus. But good Sir, give me leave to ask you for my better satisfaction, How you can prove *this* convincingly to be their *duty.*

Diotrephes. * If a *Feast be prepared and spread before them, a good stomack will not stand to ask; How can you prove it my duty to eat? but perhaps the sick that loath it, may do so: If the Cup be before the Drunkard, he doth not stand on those terms* [*How do you prove it my duty now to drink this Cup, and the other Cup?*] *No, if he might have but leave, he would drink on, without any question whether it be a duty: If the Gamester, or the Whoremonger, might be but sure that he should 'scape the punishment, he would never stick at the want of a precept; and ask, Is it my duty? If there were but a gift of twenty pound a man, to be given to all the poor of the Town; yea, and to all the people in general, I do not think I should meet with many people in the Town that would draw back and say, What Word of God commandeth*

* Mr. Baxter, in his Directions to prevent Miscar. in Convers. pag. 374, &c.

mandeth me to take it? Or how can you prove that it is my duty? And why is all this? but because they have an inward love to the thing; and love will carry a man to that which seemeth good for him without any command or threatning. Directions to prevent miscarrying in Conversion. page 373, 374.

Securus. I beseech you Sir, be not transported into passion at my Discourse with you; for that will as little benefit me, as become your self; and 'twill make our Conversation become a burden, which we entertain'd to another far different end, [for a mutual *Levamen*, and Solace in our Travel) give me leave to demand of you for my better Information, Would you have men do things in order to Gods service, hand over head? Is such an *implicite faith*, and *blind obedience* commendable, and to be embraced, as carries them on in a credulous prosecution of that work, which they have no assurance to be their *duty*? We are sure it cannot be acceptable unto God, if it be not a *good* work; and a *good* work it cannot be, if it be not of Gods *prescription*; for so the *Assembly* (in their *Confession* *, and the *Congregational* Churches in *their* late *Declaration*) have determined, That *good works are only such as God hath commanded in his holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or any pretence of good intention*: And a very Reverend *Assembler*, in that *threefold* * Cord of his against Dr. *Hammond*, tell us, That *the sum and scope of the second Commandment in the* affirmative *part, being this*; God must be worshipped with his own prescribed worship; *and in the* negative *part* to forbid all devised worship of God by the wit or will of man, *the very name* (he saith) *of* will (*of man*) *put to* worship *of God, as opposed to the* will *of God, the only* Rule *of worship, is as a* brand *in the forehead of it, to* characterize *it, as condemnable in all.* Would you against the concurrent *suffrages* of these *Divines*, tempt men to *will-worship*? and inflame them to be *zealous* in the performance of such works as they are not satisfied to be part of their *duty*! What shall they say to the Lord, when he comes to check them for these *oblations* of their *blind* zeal? saying, *Who hath required these things at your hands?* In short therefore, seeing such as play the *Voluntier's* in Gods *service*, find so little acceptation from him, 'tis a madness in any man to trouble himself about any *spiritual* performances, till he finds

* Chap. 16. n. 1

* *Diatribe Triplex. pag.* 44.

And Mr. *Baxter* seems to be of this mind too. *Vbi supra. p.* 377.

finds *ſufficient* grounds to convince him, that God preſcribes and requires them as *conditions* ſubordinated to his ſalvation. If they be *not of faith, they are ſin*, Rom. 14. 23.

Diotrephes. Why I wonder Sir you can find none of theſe, when God hath choſen *Faith* with the *fruits* thereof [a diligent proſecution of *holy* duties] to be ſuch *conditions*; and accordingly you may find *them* indiſpenſably required in every page of the Holy Ghoſt.

Securus. Whatever be the judgment of your *private ſpirit*, the Synod of *Dort* hath reſolved otherwiſe, and their *Authority* I hope you will yield to; and *that* Authority hath *rejected* it as a *pernicious Errour*, That *the good pleaſure and purpoſe of God from among all poſſible conditions, or out of the (order, or) rank of all things did chooſe as a condition unto ſalvation, the act of faith in it ſelf ignoble, and the imperfect obedience of faith, and was graciouſly pleaſed to repute it for perfect obedience, and account it worthy of the reward of everlaſting life.* Cap. 1. de Divina prædeſt. Reject. 3.

Diotrephes. I preſume, the *Synod* intended to explode it as an *Errour*, that there was [*no election* of *perſons*, but of *qualities*] and methinks their words ſeem to incline towards this ſenſe; for they *reject* (in that Article) the *Errours* of thoſe who teach, That *the good pleaſure and purpoſe of God, whereof the Scripture makes mention in the Doctrine of Election, doth not conſiſt herein, that God did elect ſome certain men rather than others, but in this*, viz. *that among all poſſible conditions, God did chooſe the act and obedience of faith as a condition unto ſalvation*, &c.

Securus. If this were all they aim'd at in that *Rejection* [to *reject* it as an *Errour* in thoſe *that taught there was no Election of perſons, but of things*] they *rejected* juſt nothing; for it was an *Errour* ſo far from troubling the *Belgick* Churches, that it was never *taught* by any man amongſt them; that which they *rejected* therefore, was this, That *faith, and the obedience of faith* were *choſen* by Almighty God as a *condition* unto ſalvation; and the following *proof* makes it evident; *For by this pernicious Errour* (they add) *the good pleaſure of God, and merit of Chriſt is weakned; and that of the Apoſtle is out-faced as untrue*, 2 Tim. 1. 9. *God hath called us with a holy calling, not according to our works, but according to his purpoſe and grace, which was given to us through Chriſt Jeſus before the World began.*

Diotrephes.

Diotrephes. I will not spend time to vindicate the sense of the Synod in that *Article* of *Rejection*; but *this is the plain truth in few and easie words* (if I am not mistaken) That [*Faith, which is an effectual acceptance of, and affiance in Christ, as Christ,* was *chosen* and *ordained* by God the condition of justification and life. ——— *By this faith* (so constituted the condition) we are *actually* justified *as 'tis the performed condition of Gods promise.* Disput. of Justific. p. 312. To the same sense the *British* Divines delivered their *Suffrage* at the Synod, in these words, *Non negamus esse ejusmodi beneplacitum Dei in Evangelio patefactum, quo statuit fidem eligere in conditionem conferendæ salutis: id est, quo actualem salutis adeptionem, saltem respectu adultorum, ex fidei præcedentis conditione suspensam esse voluit. We do not deny* (say they) *such a good pleasure of God to be revealed in the Gospel, whereby he determin'd to choose faith for the condition of conferring salvation; that is, whereby he would have the actual obtaining of salvation, at least in respect of the Adult, suspended upon the condition of fore-going faith; and this is that joyful and salutary tydings that is to be promulgated in the Name of Christ among all Nations.* Thus those Divines.

Mr. Baxter.

Securus. Methinks this is repugnant to that inference of the Apostle; *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Si divinæ misericordiæ exerendæ, seu exertæ causa sola sit liberrima Dei voluntas,* (saith Mr. *David Dicson.*) *If the sole cause of the exertion or egression of the divine mercy, be the most free will of God, then the cause thereof is not in the will of man, nor in his good works or actions, but in God alone.* It is not of him that willeth, *saith he; therefore it is not of the free-will of man:* It is not of him that runneth, *saith he; therefore it is not from the actions or endeavours of man, that any man is beloved, elected, or that he obtains mercy and the blessing; and consequently it depends upon God alone, who sheweth mercy.* And *Deodati* his Note upon the place, is this, [*Seeing that the Election is of pure mercy, it cannot be attributed to any will or endeavour of man.*]

Rom. 9. 16.

Ad locum.

Diotrephes. To my apprehension *, *the meaning is not, that our salvation is not in him that willeth, or in him that runneth, the Apostle talketh of no such thing; but it is about* the giving of the Gospel, or the first special grace to them that had it

* Mr. Baxter's Treat. of Convers. pag. 295, 296.

it not. ——— For * *if you ask the reason of mens* salvation, *it is not given in Scripture barely from the will of God, but from the faith and obedience of men; for it is an act of rewarding justice, as well as of paternal love and mercy.* And therefore we must distinguish very warily betwixt the *Decree* of God, and the *execution* of it: *Election* unto salvation is *absolute*, it respects no *condition* or *qualification* in the person to be *elected*; but *salvation* depends upon the *condition* of *faith* and *obedience*.

* Mr. Baxter. ib. pag. 296. M.

Securus. If *unbelievers*, *disobedient*, and *rebellious* persons be *chosen* to salvation, and it be not in Gods power to revoke that Election (as the *Hassien* Divines concluded at the * Synod at *Dort*) I can see no necessity of *faith* and *obedience*; for if God *chooseth* us unto salvation, that is, if he *wills* to have us *saved*, being *disobedient*; what reason is there, why he should not be *able* to make us *partakers* of salvation, being *disobedient?* Is not *Election* the *Decree of saving*? and doth not God *execute* his Decree for the *same* reason for which he made it? If so, why can he not *actually* save us without *faith* and *obedience*, as well as *Decree*, or *will* to save us *without* them?

* *De persever. Aph. 5. p. 215. par. 2.*

Diotrephes. He decrees to save us *meerly* for his *good pleasure*; but he will *actually* save us in a way of *justice* mingled with *mercy*; and therefore he hath *chosen* * *us in Christ*; now * *he that is in Christ, is a new Creature.*

* Eph. 1. 4.
* 2 Cor. 5. 17.

Securus. It seems then that the *execution* of the Decree is not exactly conformable to the *Decree* it self, but contains something else besides it; and then how is that true of the Apostle, [* *That the purpose of God according to the Election* doth *stand, not of works, but of him that calleth?*] I am afraid you have gotten a *tang* of the *Remonstrants* Doctrine by your expressions *; for can any man be *in Christ*, but a *believer*? I am sure none but a *believer* can be a *new Creature*; in affirming therefore (crudely as you do) that God *hath chosen us in Christ*; and adding upon it, that [*He that is in Christ, is a new Creature*] you do plainly imply, that the *object* of Gods Election are the *faithful* and *sanctified*; which the Synod at *Dort* will tell you is a *pernicious Errour.*

* Rom. 9. 11.

* *Vt enim Electio ad gloriam absoluta, in Christo facta dicatur, quatenus Christus Deus est unus cum Patre & Spiritu Sancto, absurdum est: quia sic Electio etiam in Spiritu S. quatenus unus cum Patre & Filio Deus est, facta fuerit, quod contra Scripturæ stylum est.*

The Biſhop of *Winchester* delivering his judgment about the ſecond *Lambeth* Article, as it was amended by the Biſhops, and other Divines there; whereas the *Article* ſaith, *Cauſa movens aut efficiens prædeſtinationis ad vitam non eſt præviſio fidei aut perſeverantiæ, aut bonorum operum, aut alius rei, quæ inſit perſonis prædeſtinatis, ſed ſola voluntas beneplaciti Dei.* The moving or efficient cauſe of predeſtination unto life, is not the fore-ſight of faith or perſeverance, or good works, or any other thing which is in the perſons predeſtinated; but the *ſole* will of Gods good pleaſure. Biſhop *Andrews* makes a *Quære* concerning that Particle [*Sola Voluntas beneplaciti*] *the ſole will of Gods good pleaſure*] whether it doth *include* Chriſt, or *ſeclude* him; that is, whether the Act of predeſtination be *abſolute* or *relative*? For my part (ſaith he) I think it is *relative*; neither do I think there is any *good-will* of God towards men; that is, a *will*, whereby he is *well-pleaſed* towards men, but in *his Son*, in whom he is *well-pleaſed*; nor that any one is predeſtinated either *before*, or *without reſpect to, or intuition of Chriſt*: But (as the ſacred Scriptures have it) *Chriſt* is *fore-known* in the firſt place; 1 *Pet.* 1. 20. then *we in him*: Rom. 8. 29. *Chriſt predeſtinated*, Rom. 1. 4. then *we by him*, Eph. 1. 5. And not *we* in the firſt place (as ſome think) *He* in the laſt, and *for us*; for we cannot be predeſtinated *unto the Adoption of ſons, but in the natural ſon*; nor can we be *predeſtinated*, that we ſhould be *conformable* to the *image* of the *Son*, unleſs the *Son* be firſt *appointed*, to *whoſe* image we ſhould be made *conformable*; hereupon that Biſhop would have it added (to that Article *) [*the good pleaſure of God in Chriſt.*] And though in King *Edward's* Articles (of 1553.) the 17th. Article runs thus, [*Conſtanter decrevit, eos, quos elegit ex hominum genere *, à malidicto & exitio liberare.*] Yet in thoſe of Queen *Elizabeths*, and King *James's*, 1616. we finde this addition [*In Chriſto*] quos *in Chriſto elegit*: And conſonantly hereunto, thoſe Articles of King *Charls* of bleſſed Memory, whereunto He prefixed His *Declaration*, 1631. do run thus, [*He hath conſtantly decreed to deliver from curſe and damnation, thoſe whom he hath choſen* in Chriſt *out of mankind.*]

Artic. Lamb. p. 13.

Ib. pag. 23, 24.

* *Articulo cuperem addi*, Beneplacitum *Dei in Chriſto. ibid.*

* Which words are miſtaken by Mr. *Bekanus.*

But this you ſee overthrows *abſolute election*; to avoid which, the *Synod* (though it ſaith, *elegit in Chriſto*) hath eſtabliſh't the *good pleaſure* of God towards ſinners *on this ſide*, or *before* Chriſt

Christs Mediatorship and Reconciliation *; for *Election* is resolved by them to be the *first* benefit, and the *fountain* of all the rest, upon which depends the *designation* of the *Mediator* himself.

* *Act. Syn. Dord. cap. 1. de praed. Art. 7. & 9. Christum pro iis quos Deus summè dilexit & ad vitam aeternam elegit, Mortuum esse dicunt.* Cap. 2. Reject. 7.

Christus est causa meritoria salutis, sed non causa electionis. Causa quaerenda est in Dei beneplacito, & amore gratuito, qui ordine antecedit intercessionem filii. P. Molin. *Confess. inter Act. Syn. Dord. par. 1. p. 290.*

Diotrephes. Sir, I am perfectly of the Synods judgment in this point, however you mistake me; I do not say Christ is the *cause* or *foundation* of the *Decree*, but of the *things decreed*; not of *Election*, as to be *established*, but as to be *executed*; not of election to be *decreed* through him, but of salvation to be *obtain'd* by him; he comes under the Decree not *antecedently*, but *consequently*; not as the *cause* of *that* love, wherewith God hath *embrac'd us unto salvation*, but as a *means* underlayed to *that* love; and therefore Christ was not *given* to men, that *they might be elected by him*; but then, when *they were elected*, he was given, *ut sine justitia sua dispendio nos ad gloriam adduceret* (as *Sphanhemius* * hath it) *That God might bring us unto glory, without any detriment unto his justice.*

* *Disput. Inaugur. Thes. 5.*

Securus. You do acknowledge then that God hath *elected* us unto *glory* without any *regard* to *faith*, or any *good* work whatsoever in us; and that upon the *intervention* of Christ, he may bring us into the *possession* of that glory, without any *detriment* or *impeachment* of his *justice*; therefore as I said from the beginning of our Discourse, there is no *need* at all of our *endeavours* after *good works*, or after a course of *holiness* and *righteousness*.

Diotrephes. Sir, you must not mistake us here; though God do not *choose* us for this *antecedent* reason, because we *were holy*, yet he chose us to this *consequent* end, that we *should be holy*; so the Synod have determined in these words, [*This said Election was made not upon fore-sight of faith, and the obedience of faith, holiness, or of any other good quality, or disposition (as a cause or condition before required in man to be chosen) but* unto *faith, and the obedience of faith, holiness, &c. And therefore Election is the fountain of all saving good; from whence faith, holiness, and the residue of saving gifts, lastly everlasting life it*

Cap. 1. Art. 9.

 self

self do save, as the fruits and effects thereof, according to that of the Apostle, Ephes. 1. 4. He hath chosen us (not because we were, but) that we should be holy, and without blame before him in love.

Securus. Sir, I hope you understand that *holiness* imports a state of *separation*, which doth not always imply an *infusion* of *good* qualities, or any *inherency* of them.

But (1.) A *sequestration* from *common* use, as the *Temple*, and the *Vessels* that did belong to it, were said to be *holy*.

(2.) A *separation* from that danger wherein others are inevitably involved, as the word seems to be used, *Rev.* 20. 6. Now I am apt to understand the Text (*Ephes.* 1. 4.) in this sense, That God *hath chosen us in Christ that we should be holy*; that is, *That we should be separated from the danger of eternal destruction*, through his *free* love, and *have no blame laid upon us for our sins*; and this agrees very well with the benefit we have in Christ Jesus, as the Apostle sets it down. *Col.* 1. 14. *In whom we have redemption through his blood*, even *the forgiveness of sins*. As 'tis impossible we should be *profitable* to him [a], because he stands in no *need* of our service [b]; so 'tis impossible he should *purpose* to put *trouble* upon whom he *intirely* loves [c], because he *delighteth in mercy* [d]. Therefore unless you can give me some good Reason why God should injoyn us so *strictly* (as you pretend) to be *holy in all manner of Conversation*, and *rich in good works*; seeing he hath *elected* us without any *intuition* or consideration of them; and through the *satisfaction* of Christ, he may *actually* save us, and put us into *possession* of glory without any impeachment to his justice; I must conclude there is no such *necessity* of an industrious *qualitative* holiness as you imagine; nay, that it would more derogate from the *freeness* of his grace, then any way contribute to the *advancement* of it.

[a] Job 22. 2.
[b] Eccles. 15. 22. & Luk. 17. 10.
[c] Lam. 3. 33.
[d] Micah 7. 18.

Diotrephes. Sir, we need seek no further for a Reason hereof, than the *holy* Nature of God, which the Prophet hath respect unto, when he saith *, *Thou art of purer eyes than to behold evil, and canst not look on iniquity*; and the *Psalmist* to like purpose *; *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight, thou hatest all workers of iniquity.*

* Habac. 1. 13.
* Psal. 5. 4, 5.

Securus.

Securus. Sir, I perceive you have been too converſant with the *Remonſtrants* Writings; and you are very apt to ſlide into *their* opinions ere you are aware of it: Indeed *they* ſay, though God loved us *before* he gave his *Son* for us, as it is expreſt, *John* 3.16. yet he did not *will* us *eternal life* by that love; but he *will'd* us *that* in conſideration of *believing* in his Son. On the contrary, the *Orthodox* ſay, That the *Election* of men to *Eternal life*, is the *willing* of *Eternal life* to them; and that *this* Election is made of perſons to whom Chriſt is *not* given, but *as*, and *after* they are *elected*; and what manner of perſons are they when they are elected? *Qualiscunq; eſt Electio*, ſaith *Bucan**? *Immundorum & impiorum in conſpectu Dei.* The Election is made of perſons *unclean* and *wicked in the ſight of God*; and ſo *Spanhemius* (alledged even now by your ſelf) *Chriſt* (ſaith he) *is not the cauſe of that love wherewith God embraceth us unto eternal ſalvation.* The *holy Nature* of God therefore (which could not only *brook* us ſo well, but alſo *embrace* us with ſo *flagrant* and *immutable* a love at our Election, *that*) certainly cannot obſtruct the *way* to our ſalvation, requiring that our *multitude* of good works ſhould make a *throng* and crowd in to open the *door* for us.

* *Loc. Com. de prædeſt. quæſt.* 20.

Diſtrephes. I am ſure Sir, whatever you think of the *holy Nature* of God, the *holy Will* of God, and the *Goſpel* of Jeſus Chriſt require it, as a *condition* and *means* of our ſalvation.

Securus. 'Tis ſomewhat ſtrange, ſince we make the Decree of Election to be *abſolute*, and inconditionate, and irrevocable*, that we ſhould ſtand (ſo) much upon a *ſubordination* of *means* in order to the *execution* of it. To my apprehenſion 'tis very abſurd to ſay ſuch a thing is done *abſolutely*, and then to affirm that ſuch and ſuch *means* are preſcrib'd for the accompliſhment of it: It is as if one ſhould ſay, That *Titius* had abſolutely given *Radulphus* an inheritance; but he hath tyed *Radulphus* to perform certain conditions upon which it is ſuſpended; he muſt do him *faithful* ſervice by the ſpace of *forty* or *fifty* years for it: But I would fain learn how the *ſubordination* of ſuch a *conditional* Decree to that *abſolute* and inconditionate Decree can conſiſt with Gods *immutability*? Do they not make God *inconſtant*, one while deſtinating men

* *Electionis Decretum eſt definitum, inconditionatum, completum, irrevocabile, immutabile.* Theol. Magn. Brit. *Sentent. de primo Artic. Theſ. Ortho.* 4 *Inter Acta Synod. Dor. pag.* 5. *par.* 2.

men unto salvation *absolutely*, presently willing not to save them, unless the *condition* of *faith* and *holiness* be performed? I see not (as I said) how Gods *purpose according to the Election can stand* with this variation that you make betwixt the Eternal *Decree*, and the *final execution* of it.

Diotrephes. To salve the *immutability and constancy* of God, I suppose it may be considerable, That though Election unto *salvation*, and the *means* of salvation may be distinctly considered *; yet our *Divines* say, they are not *diverse* acts in the Decree of God; because God by *one only and simple act* did determine all these things; even as by *one only and simple act* he knew all things from all Eternity *: We propound them *distinctly* after our manner of consideration, in regard of the *multitude* of objects which are comprehended in this *one act of electing*; and some order is to be acknowledged amongst those objects too from all Eternity: But God determined all at once; and therefore there could be no *mutability* or *inconstancy* in him herein.

* *Synops. Pur. Theol. Disp. 24. Thes. 18.*

* *I do not affirm, That in any moment of nature the Decree of salvation doth go before the consideration of faith and obedience. The Decrees of giving faith, and crowning it with salvation, I make to be not subordinate one to another, but simultaneous and co-ordinate one with another.* Dr. Twiss *ubi supra, pag.* 13.

Securus. Sir, you seem to say something towards satisfaction in this difficulty, but it doth not remove it; for to elect *Peter* unto salvation, is to *will* to save him: Now that God should in *one* and the *same simple* act, *will to save Peter*, an *unbeliever*, *unclean*, *ungodly*, and yet will *not to save him*, but as a *believer*, *holy and obedient*; I say, that God should *will* both *these* in *one*, and the *same simple* act, looks so like an *implication* of *contradiction* *, that the wit of man can hardly reconcile or understand it.

* *Vide Grevinch. Dissertatio Theologica. De Duab. quæst. ag. 188, &c.*

(2.) Let me ask you seriously, Can God Decree salvation and glory to *Peter* without any *faith* or *holiness* in him? and can he not bring *him* to glory without *them*? Certainly this is either against the *wisdom and justice* of God, if he *Decrees* any thing which he *ought* not to *execute*; or against his *Omnipotency*, if he *cannot* bring it to *execution*, when he hath *Decreed* it.

Diotrephes. Sir, It becomes not us to dispute the *wisdom*, *justice*, or *power* of God; our duty is to regulate our selves according to his *will*; and if we look for the *reward* of eternal life

life, 'tis our part to *fulfill* those conditions which he hath *prescribed* us in his his holy Gospel to that purpose.

Secundus. Sir, I observe your Discourse many times borders upon *dangerous* Errours; sometimes you recede from the Synod of *Dort*, and approach the *Remonstrants*; and here you leave them, to *gratifie* the Church of *Rome*. Eternal life is not given as a *reward*, but as an *inheritance*; not upon any *conditions* perform'd, but of *grace freely* promised. To this purpose we have the *judgment* of the *Deputies* of the Synod of *Gelderland* (and 'tis inserted amongst the *Acts* of the *Synod* of * *Dort*) in these words, [*Uti gratis filii simus, & jus hæreditatis acquirimus, ita & in possessionem hæreditatis mitti mur planè gratis, misericorditer, indebitè. Perperàm ergo dicitur vitam æternam à Deo ceu præmium decerni, & dari iis qui conditiones, quas ipse præscripsit, impleverit: Nam dare vitam ut præmium, præstita jam conditione, sub quâ decreta erat vita illa, ut præmium, non est omnimodò gratis et ex benignitate dare vitam, sed ex debito:*] That is, *As we are made sons, and obtain the right of the inheritance freely; so are we also most mercifully and freely put into the possession of that inheritance; therefore it is ill said, that Eternal life, as a reward, is decreed and given by God to those that fulfill the conditions which he hath prescribed; for to give life as a reward upon the performance of a condition, upon which that life was decreed as a reward;* (this) *is to give life not altogether freely, and of good pleasure, but of debt.* Thus far those *Deputies*; where you see they disclaim all *conditions* necessary unto salvation; and good reason; for if we were *absolutely elected* (a) while we were *ungodly*; and if Christ *died* (b) for us, while we were *ungodly*; and if he *justifies* (c) us, while we are *ungodly*; what shall *separate us from this* free and unchangeable *love of God*? what shall hinder, that we may not be *saved* also, while we are ungodly? *For if when we were reconciled to God by the death of his Son*; (and why were we *reconciled* by the *death* of his Son, but because he had *formerly* and *freely* loved us, and out of that love *elected* us unto salvation, and from that *election* sent his Son to *dye* for us? and now having *dyed* for us) *much more* (nay, if any *duty* were required on our part, *more* than to our *election* and

* Par. 3. pag. 30. pr.

a Bucan & alii; ut supra.
b Rom. 5. 6, 8.
c Rom. 4. 5. For Dr. *Twiss* and Mr. *Pemble* do make Justification an *immanent* act in God; and therefore from Eternity, as Mr. *Baxter* doth charge them: *Aphorisme of Justif. in Append. pag.* 163, Therefore it is before *Faith*, and consequently of such as are *ungodly*.

and *justification*, it should be *much less*, and not *much more*) *being reconciled, we shall be saved by his life*, Rom. 5.10.

Diotrephes. Sir, Divines observe a great difference betwixt those three benefits, *Election*, *Justification*, *and Glorification*. *Election* is absolutely *free* without any *qualification* in the person whatsoever. *Justification* is by his *faith*, *through the redemption that is in Christ Jesus*; but *salvation* is not *ordinarily* attainable, but through *sanctification unto obedience* in all *good works* whatsoever.

Securus. You will find that amongst *Evangelical* Divines, the more *sound*, and such as keep the greatest distance from *Popery* and *Arminianisme*, do deny *faith* to be the *cause* or *condition* of Justification; their reason is, because otherwise *Justificatio non est* gratuita, *sed ex nobis*, saith *Wendilin* from them: Justification should not be *free*, but *of our selves*; hereupon they conclude that it is called *justifying faith*, not because it *justifieth*, or *ant cedeth* Justification, *sed quod justificatis conferatur*; but because it is conferr'd upon such as are justified, and in order, if not in time, is after Justification. *Postquam nos justificavit Deus, creat in cordibus Electorum fidem*, saith *Maccovius* *; *God creates faith in the hearts of his Elect, after he hath justified them.* And why is *this*? only to give them a comfortable *testimony* of their Election, and Gods love towards them; it doth not justifie us [*conditionally*] before God, but *declaratively* to our own consciences; and thus he expounds those Texts, [*A man is not justified but by the faith of Jesus Christ; we have believed in Christ, that we might be justified*, Gal. 2.16. Chap. 3.24. *That we might be justified by faith.*] That is, *Fide cognoscimus & sentimus nos esse justos coram Deo; by faith we know and perceive that we are justified before God, who hath forgiven our sins, and given us a right to eternal life, for the satisfaction sake of Christ, and his righteousness imputed to us.*

Christ. Theol. lib. 1. *cap.* 25. *Exp. Thes.* 6. (*mihi*) *pag.* 609. Which he doth not recite as his own opinion. Dr. *Twiss* seems to be of this opinion; *ubi supra. p.* 142, 143. And so Mr. *Baxter* chargeth him. *Ap.* to *Aphor. pag.* 163.

* *Colleg. Theol. Disp.* 8. *de Justificat.* (*mihi*) *p.* 153.

Diotrephes. I profess I am not of those mens opinion; 'tis my judgment that no man is *actually* justified, till he doth *actually* believe; and that *faith* justifies as 'tis the *performed condition* of Gods *promise*, as was said above out of Mr. *Baxter*.

Securus. I remember you said, That *Faith is an effectual acceptance of, and affiance in Christ as Christ.*] Now *Christ* as *Christ*, is a *King* and *Prophet*, as well as a *Priest*; and so you must *effectually accept* of him, and *rely* upon him, in his *capacity* of *Kingship*, and your Faith must be a *principle*, and an *effective* principle too of obedience; and if such a *faith* be the *condition* of Gods *promise*, and we shall not be *justified* but upon the *performance* of *such* a condition, then (*Faith*, and *Evangelical* obedience (in general) being *co-ordinate* in their *conditionally* unto this work) what is become of the Apostles *free* justification? May you not as well deny a *free* election? and say, a man is *elected* and *justified* both by the *obedience of good works*, and *by the faith that is in Christ Jesus!* But how contrary is this to the *judgment* of the Deputies of *Gelderland* mentioned above! yea, how contrary to the Apostle, who professeth *knowingly that a man is not justified by works* *! *Being justified freely by his grace, through the redemption that is in Jesus Christ* *: And that you may not pretend there is *more* required unto our *salvation*, than unto our *justification*, the same Apostle tells us plainly otherwise; *For by grace are ye saved*, saith he, *through faith, and that not of your selves; it is the gift of God; not of works, lest any man should boast.* Would you have your *wedding* garment of your own spinning? Are you desirous to be *found having on your own righteousness* *? Or as you are cloathed in the sweet smelling rayment of your *elder* brother? Hath not Christ a two-fold righteousness? and are they not both *imputed* to the *Elect*? What then? Are we afraid his *active obedience* is less sufficient to adorn and dress us up for glory, than his *passive* is to secure and shelter us from shame and torment? If the holy Scripture proclaims our *salvation* to be as *free* a benefit, as either that of *Justification* or *Election*, why should we give our selves the temptation of a needless trouble by distinguishing them? and what saith the Scripture of the three? *Election* standeth not upon works; but in the *purpose and good will of him that calleth* (Rom. 9. 11.) *not of works, but by grace* (Rom. 11. 5, 6.) And it saith the same of *justification* too * (Rom. 3. 24. with Gal.

* Gal. 2. 16.
* Rom. 3. 24.
Ephes. 2. 8, 9.

* *Cum venerit Deus ad judicium, non nisi renunciando meis meritis inveniri potero in Christo, destitutus omni fiducia in meorum operum inhaerente justitia, & indutus imputata illa Christi justitia, quae a Deo gratis datur, & per fidem nobis applicatur.* Dicson. *Ad Phil.* 3. 9. *See the Notes of* Beza *and others, on Phil.* 3. 9.

* *Qui dicunt, quod Deus fidem ipsam & fidei obedientiam imperfectam, pro perfecta legis obedientia reputet, & vitae aeternae praemio gratiose dignam censeat: Hi contradicunt Scripturae, Rom.* 3. 24, 25. Et cum impio Socino, novam & peregrinam hominis coram Deo justificationem, contra totius Ecclesiae consensum, inducunt. Synopsis [illegible] 2. *Reject.* 4.

2. 16.) *Being justified, not by the works of the Law,* but *freely by his grace, through the redemption that is in Christ Jesus.* And it saith no less of *salvation* (Ephes. 2. 8.) *For by grace ye are saved*; and the Apostle doth oppose *works* to *mercy* in the business of *salvation*, Tit. 3. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us:* And therefore he saith (*Rom.* 6. 23.) *Eternal life is the gift of God*; and what is *freer* than *gift*?

I find this comfortable Doctrine held forth exactly by Dr. *Spurstowe*, in his [*Wells of Salvation opened*] where he saith, *Were the way which leads to Heaven*, a Ladder of duties, *and not* a golden Chain of free-grace, *I could not but fear, that the higher I climb, the greater would my fall prove to be; every service being like a brittle round that can bear no weight; and the whole frame and series of duties at the best, far short of the Ladder in* Jacobs *vision, which had its foot standing upon the Earth, and its top reaching to Heaven; but the whole way of salvation from first to last, is all of meer grace*, that the promise might be sure, Rom. 4. 16. *Every link o the golden Chain is made up of free mercy; Election is free*, Ephes. 1. 5. *Vocation free*, 2 Tim. 1. 9. *Justification free*, Rom. 5. 24. *Sanctification free*, 1 Cor. 6. 11. *Glorification free*, Rom. 6. 23. Page 51, 52.

Diotrephes. Eternal life is not given but to such persons as are *antecedently* qualified by the performance of such *conditions* as God hath prescribed in order to it.

Securus. Have I not already sufficiently overthrown your conditions by most plentiful and irrefragable Authority? But I will and this, God promiseth, *Ezek.* 36. 26. *A new heart will I give you*: And Matth. 13. 11. *To you it is given to know the mysteries of the Kingdom of Heaven*, saith our Saviour, who is also said *to give Repentance*, Acts 5. 31. And in many other places Faith and Repentance are said to be the *gifts* of God (as *Phil.* 1. 29. *Acts* 11. 18. 1 *Tim.* 2. 26.) From these and such like Texts, and the expressions used in them (of Gods *giving*, &c.) Our *Orthodox* * Divines do infer not only the absolute Decree of Election, but also a most *free*, *inconditionate*, and *irresistible* collation of what is promised or affirmed in *them* respectively, and that to be performed [*in nobis*, *sine nobis*] as the Synod of *Dort* determines. Now *eternal* life being the *special gift* of God, as well as *the new heart*, *faith*, *repentance*, &c. If you suspend the

* *Censura Confess. cap.* 17. *par.* 3. *pag.* 236. *& Amesii Coron. p.* 257, 258.

obtaining of *that* (gift) upon any *condition* to be performed by *us*, you will much endanger the *purest* Orthodox Doctrine, and give advantage to the *Remonstrants*, by the force and example of such interpretations, to *invalidate* those Arguments which are drawn from the said *Texts*, to prove those *absolute* Decrees, and such an *irresistible* conversion.

Diotrephes. Sir, I hope you are not so great a stranger to the Book of God, but that you know *good works* are called for in every page, and upon all occasions.

Securus. That is not the question, called for, or not called for; but *how*, and to what *end* they are called for? I remember well the Divines of *Drent*, in their *Examen*, and judgment upon the *third* and *fourth* Articles of the *Remonstrants*, they tell us a main end, why *common grace* and *general gifts* are bestowed upon men, is, *Ut societas humana & politia conserventur*; for the benefit of humane society; and to this purpose indeed I find the Apostle directeth *Titus*, That *they which have believed in God, might be careful to maintain good works*; (adding his Reason) *these things are good and profitable unto men*: But the Apostle may understand *lawful* Trades and Callings by *good works* in that place; but they are not *such* which you contend for in order to salvation. *Inter Act. Syn. Nat. Dord. par. 43. pag. 213.*

Diotrephes. Nay Sir, more then so; we are exhorted *to be rich in good works*, in order to our own assurance and comfort, 2 *Pet.* 1. 5, 10. *Give diligence, add to your faith, vertue*, &c. *Wherefore the rather give diligence to make your Calling and Election sure.* And *Maccovius*, who defends *Justification before Faith*; yet he saith,* *Quò magis crescit fides, eò magis etiam Justificationis sensus seu fructus uberior emergit*, Rom. 1. 17. *The more our Faith increaseth, the more sweet and plentiful will be the sense and fruit of Justification that springs up to us.* * *Vbi supra.*

Securus. For that *assurance*, and those *relishes* and consolations upon't, I am perswaded they are more *boasted* than *felt* *; when we set *those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come* *, may and do *fall* away *totally* and *finally*; whereupon we are taught (according to our Doctrine] to believe they lay under the *immutable* Decree of *Reprobation*, How can we (if it be not made so by Gods *Decree* already) by our * Mr. P. *Baine* profess'd he never felt any of those *Suavities*. * Heb. 6. 4, 5, 6

industry make our *Calling and Election sure*? And therefore I think it prudent, quietly and patiently to submit the *event* of our *lives* and *souls*, with the same resolution *they* submitted the *event* of the Apostles expedition to *Jerusalem*, saying*, *The will of the Lord be done.*

* Acts 21, 14.

* Phil. 2. 12.

Diotrephes. Remember Sir, it is a part of Gods *will*, that you should *work* * *out your salvation*: And the Synod of *Dort*, Cap. 1. Art. 13. having set down the nature of Gods free Election, with the excellent *fruits* thereof, they add, That *out of sense and certainty of this Election, the children of God daily draw more and more matter of humbling themselves before God, of adoring the depth of his mercies, of purifying themselves, and of loving him fervently, who first loved them so much.*

Securus. What *sense* and *certainty* men (that pretend to it) have of their *Election*, I know not; but if they have it, whatever they *draw* out of it, will afford no less matter of *ease, carelessness*, and *security* ordinarily, than of *gratitude*; for the *certainty* of the *end*, excludes the *use*, at least all *care* of the *means*.

Diotrephes. I deny that Doctrine, and we find the contrary by plain *Scripture, Practice*, and *Experience* *: Was not *Daniel* inform'd of the *Jewes* deliverance by Gods Word and Promise? and *Christ* * certain his death should be defer'd, till the *final* accomplishment of his *Office* and Ministry in his state of *humiliation*? and *Peter** propped up in his hopes, by our Lords *prayer* and *promise* that *his faith should not fail*? Did *they* therefore neglect the *means*? nay, did they not forthwith address themselves earnestly to the *use* of them?

* Jer. 29. 10, &c. Dan. 9. 2.

* John 8. 20.

* Luke 22. 32.

Securus. Though the *instant* deliverance of the *Jewes* from *captivity* was revealed to *Jeremiah*, yet uncertain to begin the computation (as is observed by *Commentators* upon *Dan.* 9.) *Daniel* knew not whether those seventy years were yet expired, or whether God might not *defer* the Redemption of the people for their sins; for *Daniel* knew by the same *Jeremiah*, That *at what instant God speaks concerning a Nation, and concerning a Kingdom, to build, and to plant it; if it doth evil, and obey not his voyce, then he will repent of the good wherewith he said he would benefit them*, Jer. 18. 9, 10. He had read the *oath* of God in the Book of *Numbers*, *Ye shall not come into the Land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun; but ye shall know*

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my breach of promise, Numb. 14. 30, 34. *Daniel* therefore had good reason to make prayers unto Almighty God out of a holy fear, least God for their sins should lengthen out the term of their captivity; and thus when ever an *end* is intended *conditionally*, and a *promise* made to that purpose; the performance of the *promise* being suspended upon the performance of the *condition*, in this case the *means* is to be pursued with diligence, that having fulfill'd the *condition*, we may have a title to the promise; but when the *end* is intended, and the promise of it made *absolutely*, that gives us a *supersedeas* to all further care about it.

Diotrephes. In *Peters* case, I suppose the end [*That his faith should not fail*] was *absolutely* intended, and the *promise* and *prayers* of our Saviour of that import.

Securus. You may as well conclude the *promise* and *prayer* of our Saviour did import he should not sin at all; for our *Saviour* prayed (though not that his *Father* should not take him out of the World, yet) *that he would keep him from the evil* of it, *John* 17. 15. Yet we see he was not so kept, but he fell into evil, and fell under it too. Our Saviours *prayer* therefore, and his *promise* were *conditional*; his *faith* should not *fail*, if he did *repent*, and bewail his fall; hence the Lord said to him, *And thou, when thou art converted, strengthen thy Brethren*, Luke 22.

Diotrephes. But this is not applicable to our *Saviours* own case; the end was *absolutely* intended [*His preservation to the last period*] till he had accomplish'd his *Ministry* (so far as concern'd his state of humiliation) he could not possibly be *cut off*; and this he was *assured* of.

Securus. Christ was *certain* that the *Ministry* committed to him should not want a happy success; yet so, as if he did diligently *fulfill* all the parts of his *office* and duty. He was *certain* his death should be deferr'd even to that very *houre* which his Father had *prefixt* (though some deny *that* houre to have been *precisely* determined of his Father) if he took his frequent advantages to *escape* the hands, and *malicious* machinations of his *enemies*, which we find him careful to do upon all occasions: And here that observation may take place of the truth of a *logical* connexion betwixt the *Antecedent* and the *Consequent*, when both of them taken apart, are false. It was true, *certainly* true, that if Christ had fallen sooner into their malicious hands, he had

had been sooner cut off; but (considering his care and prudence to avoid it) that he should *fall* into their hands, or be *cut* off *sooner*, were both false.

Dictrephes. However Sir, 'tis most certain, God hath decreed the salvation of the *Elect*, by tying the *end* and the *means* together; for *whom he predestinated, them he also called; whom he called, them he also justified; whom he justified, them he also glorified*, Rom. 8. 30. Therefore *when it is objected to us* (say the *Belgick* professours) *that the ordination of means is superfluous, if the Elect, by some Antecedent act, be absolutely destinated to salvation, this ariseth from the meer ignorance of the Orthodox Doctrine; for God did never choose any man absolutely unto salvation, if by* [absolutely] *we exclude the means which God hath ordained for the obtaining of salvation; but that ordination unto salvation in the purpose of God, hath alwayes from Eternity in the very same act, conjoyned with it a consideration of those means which are necessary unto salvation. Whereupon Saint* Paul *also saith*, 2 Thes. 2. 13. *God hath from the beginning chosen you unto salvation through sanctification of the Spirit, and belief of the truth*; and Saint *Peter*, 1 Pet. 1. 1, 2. *To the Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Christ.*

Synops. Pur. Theol. Disp. 24. Thes. 29.

Securus. If the *end* be absolutely intended, then either there are no *means* required; or if they be required, they are *absolutely* by an *irresistible* strength to be wrought by *him*, who *absolutely* intends the *end*; for if God *absolutely* intends an *end*, and leaves it to be accomplished by *contingent* and *fallible* means, that *means* may be *deficient*, and so God should fail of his *end*; which were absurd.

Dictrephes. This is that which the Synod of *Dort* affirmeth of *Faith*, and the work of *Regeneration*; for, they say, This is *a work, to the production whereof, God employeth his omnipotent strength*; (chap. 3. and 4. Reject. 8.) A work, *for the mightiness thereof not inferiour to the Creation of the World, or raising up the dead which God worketh in us; but* (not with us, but) *without us; an operation so carried on, that when God hath done his part, it remains not in mans choice to be, or not to be regenerated, to be, or not to be converted*; (Art. 12. & Reject. 8.) To this purpose Mr. *Norton* having laid it down for a *Rule* (in his

his *Orthodox Evangeliſt*) That [*Though the Decree be abſolute, yet the diſpenſation of the Decree in the Goſpel is conditional.*] Page 85, 86.
He adds, [*yet here carefully obſerve, That by a condition we are always to underſtand not a condition properly ſo called, but a conſequent condition*; ſcilicet, *ſuch a condition, the performance whereof is not left unto the* Elect, *but is undertaken for by the* Elector; *and therefore is not only not oppoſite unto, but is both an effect and argument of an* abſolute *Decree, and alſo of an* abſolute *Covenant of Grace.*

Scurus. These paſſages have reference to the *infuſion of faith*, and the work of our *firſt converſion*; and perhaps this Doctrine looks no further, and then there is not *ſufficient* proviſion made for the *infallible* accompliſhment of an *end* that is *abſolutely* intended; though the *Regeneration* of the *Elect* be *abſolutely*, *immediatly*, and *irreſiſtibly* wrought by the ſtrength of Gods *Omnipotency*; yet if the work be left in the *hands* of the ſame *Elect*, as their *duty* to be continued, ſuch is their *frailty* and *fallibility*, they may poſſibly *miſcarry* in it, and ſo God ſhould loſe his *end* for all that; which is very abſurd to be affirmed of an *end* which he hath *abſolutely* intended.

Amſii Coronis. pag. 258. f. Ex conditione proprie dicta, qua aliquid confertur in caſum dubium & incertum eventum alienæ voluntatis, & quæ præſtita movet voluntatem judicis ad præmium, ex tali conditione ſi pendentes promiſſiones Dei, actum eſſet de noſtra ſalute, ſcilicet periremus.

Diotrephes. You need not fear this; for as God *begins* the work, ſo he *carries* it on *irreſiſtibly* by the ſame power, to the very laſt ſtage and period of our lives. Hence *Cornelius Dungan* ſaith *, *Such as the operation of grace is in the beginning, ſuch it is alſo in the progreſs*: And Dr. *Twiſs* * ſaith, "Gods Omni- "potency no Creature is able to reſiſt; and therefore if God will "have any man to believe, repent, do this or that good work, it "is impoſſible it ſhould be otherwiſe; and that God is he who "worketh in us that which is pleaſing in his ſight, is as true, as the "Epiſtle to the *Hebrews* is a part of the New *Teſtament*: And "*pag.* 182. We do require that God ſhould *immediatly and* "*irreſiſtibly* work all our good works in us, and we acknowledge "this to be *neceſſary* unto *every* good act, and no grace without "this ſufficient *ad velle & agere*; though there may be without "this, a grace ſufficient *ad poſſe*.

* *Pacific. p. 172.*
* *Ibi ſupra. p. 178.*

To this purpoſe 'tis very remarkable, what the * *Britiſh* Divines (who were accounted *ſuper mundi*) have delivered in

* *Theſ. Herbord. quæ rejicim. ſ. dicit. pag. 3. per.*

their judgment concerning the *fifth* Article *(of perseverance)* at the Synod of *Dort*, *Falsum est*, say they, *Perseverantiam esse donum sub conditione oblatum.* *'Tis false, that perseverance is a gift offered upon condition; for it is a gift absolutely promised of God without any respect of condition. The Reason is this, the promises of God, some are concerning the end, others concerning the means to that end. The promises concerning the end; for example sake, concerning salvation are conditional;* Believe, and thou shalt be saved; be thou faithful *(or persevere)* unto the death; and I will give thee a Crown of life: *But seeing no man is able to perform the conditions, God hath also made most free and absolute promises for bestowing the very conditions themselves; which he effecteth in us, that by them, as the means, we might attain unto the end.* To this purpose they urge that *Text* Deut. 30. 6. *The Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live.* Upon which words, they thus dilate, *The end here promised, is life; which the Israelites could never attain, but by the performance of this condition, namely, the loving of God; but here God absolutely promiseth, that he would give them that very condition. Seeing therefore the promises of faith, and perseverance in the faith, are promises concerning the means, they are* (promises) *of absolute gifts, whereby God, considering mens inability as well to attain the end without means, as to perform those means or conditions of themselves, hath promised he would effect it, that they should perform those conditions. God promiseth life to those that constantly fear him! the promise concerning life is conditionate; but* (the promise) *concerning the constant fear* (of God) *is absolute.* I will put my fear in their hearts, *that they shall not depart from me.* Thus those Divines; and the *Canons* of the *Synod* are of the same *tenour* and importance.

Securus. I thank you Sir for this part of your Discourse; wherein you have most clearly proved by the *Doctrine* of the *Synod*, the *Divines* thereof, and *others*, that the *opinion* I have been all this while disputing for, is exactly *true*; that is to say, [*'Tis altogether needless for any man to take care to do any thing for his salvation?*] for though it be true that the *end* [salvation] is *conditional*; yet the *means* to *that* end, is granted *absolutely* and *irresistibly* to the *Elect*. 'Tis true, none but *belie-*

vers and Converts shall be *saved*; but 'tis as *certainly* true, that *all* the *Elect* shall first or last (at Gods appointed time) one way or other (by Gods appointed means) be *irresistibly* brought to *repent* and *believe*: But the *Non-elect* being past by in the state of sin, as *Adam* left them, and the *saving* grace of *Faith* and *Repentance* denied them; they can *never* be saved, first or last, by one means or other, God having appointed neither time nor means (*effectual*) to that purpose, (why then should they trouble themselves about it?) And this is the more unquestionably *certain*, in that God hath from all Eternity, *irrevocably* establish't these *Decrees*, to illustrate and set forth the glory of his *good pleasure*, *Soveraign power*, *mercy* and *justice*.

Diotrephes. I wish you would remember that great day of *Revelation*, which will be a day of *discrimination* too; when God shall separate the *precious* from the *vile*, and divide the *Sheep* from the *Goats*; you would be glad to find mercy of the Lord in that day *: You must separate your self from the communion and practice of the wicked in this life, if you would be divided from their portion in the life to come; if you do not distinguish your self from them here, you will never be distinguish't from them hereafter. You must abandon the company of the wicked, and associate your self with the godly, and conform your judgment and opinions, your life and conversation unto *theirs*; and then you may be sure to obtain mercy, and find grace to help in time of need: The Prophet *Malachi* tells you of a *Book of remembrance that was written before the Lord*; but for whom? *for them* (only) *that feared the Lord, and that thought upon his Name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him.*

Rom. 2. 5. Mat. 25. 32.

* 2 Tim. 1. 18.

Hebr. 4. 16.

Mal. 3. [illegible]

Securus. Sir, I am sorry to see you so far inclinable to a dangerous Errour; for you speak, as if it were in mans power to contribute somewhat towards his own *discrimination*; and if you think so, it is evident you do at least favour the *Popish* Doctrine of *Free-will*, if you have not perfectly espoused it: And this you know is *diametrically* opposite to the Apostle, whose words are these; *for who maketh thee to differ from another; and what hast thou that thou didst not receive, &c?* Here we are instructed, *Ut quas Deus nobis largitus est dotes, meminerimus non nostra esse bona, sed gratiae Dei bona*, saith Mr. *Calvin* *, That what

See Dr. Wards Twelve Arguments, in *concione ad Clerum. ad Phil.* 2. 13.

1 Cor. 4. 7.

* *Instit. l. 3. c. 7. n. 4.*

endowments soever Almighty God bestows upon us, we must remember they are not our goods, but Gods free gifts. *Non inscite Augustinus* (saith Mr. *Calvin* *) *hoc testimonio sæpe contendit adversus Pelagianos, quicquid excellentiæ est in hominibus ex meræ & gratuitæ ejus misericordiæ manare,* i. e. *Austin* doth often make use of this testimony (of the Apostle) against the *Pelagians*, contending thereby, that whatever excellency there be in men, it flowes from the meer and free mercy of God: So *Peter Martyr* also, *si quis propius accedat, videbit Augustinum rectè admodum existimasse: nam sicut inter Ministros Ecclesiæ non est nisi Deus qui unum donis cœlestibus aliis præstare faciat, ita in regeneratione, electione ac reparatione, Deus unus author est agnoscendus.* *Austin* was in the right; for as amongst the Ministers in the Church, 'tis (*not Study, Learning or Industry*) none but God, that makes one to excell another in those Celestial Endowments; so in the work of Regeneration, Election and Reparation, God is to be acknowledged the only Authour. And Mr. *Calvin* makes this yet more evident in his *Institutions*, *Apud centum eadem ferè habetur concio*: A hundred men hear the very same Sermon, twenty of them do chearfully receive it with the obedience of faith; the rest either do not regard it, or deride it, or explode and abominate it. If any man alledge this diversity proceeds from the malice and perversity of the men, this gives no satisfaction, because the same malice had possest the nature of the others also, if God had not corrected it by his goodness; and therefore we shall alwayes be intangled, if that of the Apostle doth not relieve us, *Quis te discernit?* Who maketh thee to differ from another? *Quo significat, non propriâ virtute, sed solâ Dei gratiâ alios aliis præcellere:* Whereby he signifies, that it is not by any vertue or power of their own, that some do excell others, but by the sole grace of God. *Cur ergo, teste Apostolo,* saith he, *Coronantur fideles? Quia Domini misericordia, non sua industria, & electi sunt & vocati, & justificati.* Why therefore are the faithful crowned according to the testimony of the Apostle, not in regard of any endeavour of their own, but because by the mercy of God they are both elected and called, and justified?

* Citante Amesio in sua Coron. *Art.* 4. *mihi. pag.* 369.

Ibid.

L. 3. c. 24. n. 12.

Quis enim te discernit? inquit, nunquid per hæc dona, quæ omnibus sunt communia? possit quippe dicere homo inflatus adversus alterum, Discernit me fides mea, justitia mea, vel quid aliud: talibus occurrens, cogitationibus bonus Doctor, inquit, quid autem habes quod non accepisti? Quapropter nisi ab illo, qui te discernit ab alio, cui non donavit, quod donavit tibi? Aug. *Citante* Amesio. *contra* Grevinch.

Idem. l. 2. c. 5. n. 22.

juſtified? from whence it appears clearly, that as there is no poſſibility, ſo there is no need that a man ſhould contribute to his own diſcrimination.

Diotrephes. I confeſs a man is able to do nothing towards the *differencing* of himſelf; but yet he is ſo frequently called upon to *repent* and *believe*, that I cannot but conclude there is ſome duty incumbent upon him to this purpoſe.

Securus. Sir, this is all one, as if you ſhould ſay, you grant the *Premiſes*, but deny the *Concluſion*. As for the *giving*, or *denial* of *Faith* and *Repentance*, Dr. *Twiſs* tells us, "Herein we "willingly profeſs, that God carrieth himſelf *abſolutely* through- "out; not only decreeing *theſe* according to the *meer* plea- "ſure of his will, without all conſideration of ought in man; but "*giving* them alſo unto ſome, and *denying* them unto others, "according to the *meer* pleaſure of his will, without the conſi- "deration of ought in man. Why then ſhould you tell me of any *duty* incumbent upon me to the procuring of *theſe* graces? Can it conſiſt with the wiſdom or juſtice of God (much leſs with his goodneſs) to tye me to endeavour after them, when he hath not ſuſpended the beſtowing them upon the performance of any ſuch conditions, but *wills*, and hath decreed to give them *abſolutely*?

Vbi ſupra. pag. 42. Hereupon he concludes, that in the work of Regeneration — We are *meerly* paſſive. *Ibid. p.* 27.

Diotrephes. I pray who tells you, that it is Almighty Gods good pleaſure to beſtow *Faith* and *Repentance abſolutely*, without any *condition* performed on our part?

Securus. I gave you the Authority of Dr. *Twiſs* even now for it; I will alſo add his Arguments for your ſatisfaction. "One "of his invincible Arguments (for all his are reputed for ſuch) "is drawn from *Bradwardine*'s Demonſtration, that no will of "God is *conditional*, but *abſolute* throughout. The Demon- "ſtration is this; if there be any conditional will in God, the "condition of that will of God is either willed by God or no. "If not willed by him, then that muſt be acknowledged to come "to paſs in the World without the will of God, which he holds "for a great abſurdity; but if that condition be alſo in ſome "ſort willed by God, then either *abſolutely* or *conditionally*; if "*abſolutely*, then alſo the thing *conditionated*, ſhall be abſolutely "willed by God. As for example; if God doth will that a man "ſhall be ſaved, in caſe he *believe*, and withall doth *abſolutely* "reſolve to give him *Faith*, and make him believe, this is in ef-

Vbi ſupra. p. 68

" fect *absolutely* to resolve to save him: But if it be said, that " the condition spoken of, is willed by God, not *absolutely*, but " *conditionally*; then a way is open to a progress *in infinitum*, " which all disclaim: For, as touching that second condition, I " will renew the former Argument, enquiring whether that be " also willed at all by God, or no; and if it be, whether it be wil- " led absolutely or conditionally; so that either we must subsist " in something that is absolutely willed by God; and conse- " quently, all that depend thereupon, as conditionated, shall in " like manner be absolutely willed by God; or a progress from " one condition to another, and that without end, cannot be a- " voided. This is Dr. *Twiss* his demonstration, taken from *Bradwardine*; and Mr. *Baxter** triumphs in the use of it, against the *Author* of the *Examination* of *Tilenus*.

*In his Preface to the *Grotian Religion*, Sect. 9.

But this is not all; for the Dr. hath another irrefragable Argument, " to prove that *Faith* and *Repentance* are not confer'd " by God upon man *conditionally*; to wit, upon the performance " of some condition by man; *for* (saith he*) *if it were so, then these graces should be confer'd according to mens works, which is clearly and undeniably stark Pelagianism.* So that all endeavours after *Faith* and *Repentance*, are not only impertinent, but 'tis *heresie* also to maintain, that the bestowing of *them* depends upon any of our performances.

* *Vid supra. p.* 161. & 152.

Diotrephes. Sir, if you will receive what that Reverend Dr. holds forth in another place, you will understand his opinion more fully. He is not against the use of means for the obtaining *Faith* and *Repentance*, take his words at large. "God (saith " he) *hath* regard both of our *Faith* and *Prayers*; not that " upon the *fore-sight* hereof, he did *elect* us; but in that as he " did *ordain* us unto everlasting life, by way of *reward* of our " *Faith, Repentance, and good Works*; so likewise he did ordain " us to the *obtaining* of Faith, Repentance, and good Works, to " be wrought in us; partly by the *Ministry* of his Word, there- " in speaking unto us; and partly by our *prayers*, seeking unto " him, to bless his Word unto us, and fulfill the good pleasure of " his goodness towards us, and the work of Faith with power; for " God doth expect, that we should *seek* unto him by prayer for " *this*, as we read, *Ezek.* 36. 37. Neither do we maintain that " God doth ordain any man of ripe years unto *eternal life*, in " any manner of sense, before he ordaine him to *Faith, Repen-* " *tance*,

Vid supra. p. 193, 196, &c.

" *tance, and good Works*; and that to be wrought in him by the " *Ministry* of the Word, with Gods blessing thereupon, ac- " cording to the *prayers* in common, both of the Pastour and " the People. This is the Drs. opinion fully.

Securus. If the Dr. will contradict himself, who can help it; and 'tis evident, he doth contradict himself, if he suspends the bestowing of *Faith* and *Repentance*, upon our *hearing* and *prayers*, as conditions imposed upon us for obtaining them.

2. If to *hear* and *pray* be a work of ours, 'tis *Pelagianism* in the Drs. opinion, to say, that God gives *Faith* according to them; for supposing *Tilenus* his meaning to be [*That God is ready to work Faith in man upon a condition*;] he disputes against it in these words; *Now, what is that condition! can it be any other thing, than some work of man? And what follows here hence, but that God gives faith according to mens works? which* (saith he) *is pure* Pelagianisme, *condemned for heresie in the Church of God from time to time.* *ubi supra. p. 48*

3. And therefore elsewhere this Dr. declares the *invalidity* of the Word to this effect, and slights the use of prayers in order towards it, in these *scoffing* words, [" *This Authour would have men effectually called by vertue of their prayers.*] " *Ibid. p. 84, 85.*

4. Hereupon I shall satisfie my self with that resolution of the point, which I find given by Dr. *W. Spurstowe*"; having propounded a distinction concerning the promises, which is this; *There* are promises of *grace*, and there are promises which are made to *grace*. *The one* (saith he) *are so* absolute, *as that they do not depend upon any grace in us fore-going, or suppose any good qualifications in us to be partakers of them; such are the promises of Conversion and Regeneration, in which grace makes way for it self, and works all the initial preparations,* without any concurrence or activity on our part, *we being as* fully passive *in our* second *birth, as we are in our* first *birth, in our* Regeneration, *as in our* Generation. " The Wells of Salvation opened. *Cap. 7. Sect. 1. Rule 2. pag. 67.*

Diotrephes. But the same Dr. tells us in the same place, That *the* absolute *promise of Conversion, and giving of spiritual life, though it have a kind of* opposition unto conditional promises, *in not requiring that aptitude and qualification of the subject by grace for the fulfilling of it, as the other* (promises of pardon, glory) *do for the performance of them; yet is it not* absolute *in opposition to the use of external means, which God hath* *Ibid. & seq.*

hath appointed us a necessary way to obtain converting grace; for as the Decrees of God, though peremptory and unchangeable, *do not exclude the endeavours of the Creature, and the working of second causes; no more doth the* absoluteness *of Gods* promise *in Conversion* shut out, *but rather* include *the use and exercise of all means that lead to the end.* Thus Dr. *Spurstowe.*

Securus. How far the *absoluteness* of Gods promise doth shut out the use of means, we shall further see hereafter; in the mean while, I pray what is the means you think so necessary to be exercised in order to our Conversion?

Diotrephes. I shall give you my Answer in the words of Dr. *Twiss; I know no industry of man* (saith he) *required to his effectual Vocation* (which is conversion) *but the hearing of Gods Word.*

Vbi supra p. 84.

Securus. He required *hearing* of Gods *word* and *prayer* too even now; and hath he cashier'd *half* his *means* already? But to let that pass, I pray resolve me whether it be possible for a man *without faith*, to hear after such a *gracious* manner as will be *acceptable* to Almighty God? For if he cannot perform the duty *graciously*, he may instead of *obtaining grace*, come under that reprehension (even given to performances under precept, forwant of such a gracious manner in the circumstances) *Who hath reqisired this at your hand, to tread my Courts?*

Isa. 1. 12.

Diotrephes. "Some natural actions are required, without "which a man cannot be converted, saith Dr. *Twiss.* As for "example; it is required a man should be acquainted with Gods "Word, which alone is the ordinary means, whereby the Spirit "works in mans Conversion. Now it is in the power of man "to hear the Word; and albeit he cannot hearken unto it in a "*gracious* manner *pleasing* unto God, yet shall not *that* hinder "the *efficacy* of Gods Word, if God be *pleased* to shew mer-"cy on him: No, though he comes to the hearing of it with a "*wicked mind.* As they that came to take Christ, *John* 7. yet "when they heard him, were taken by him, and returned with-"out him, saying, *Never man spake as this man speaketh.* So "is it in the power of a man to read the Word. Now suppose he "exerciseth this power, and that with a mind *averse from it*; "yet may this Word prove a Word of *power* to the changing of "his heart. Thus far Dr. *Twiss.*

Vbi supra p. 99.

Securus.

Securus. Why! this is a full confirmation of what I have been contending for, that it is *impertinent* and *needleſs* for a man to take care for his ſalvation; 'tis no matter with what *affections* he addreſſeth himſelf to the *means* of Faith and Repentance; for though he doth it with *a wicked mind*, with a mind *averſe* from it, yet ſhall not that hinder the *efficacy* of Gods Word, if God be *pleaſed* to ſhew mercy on him. He hath no Reaſon therefore to trouble himſelf about *laying aſide all malice, and all guile, and hypocriſies, and envie, and all filthineſs, and ſuperfluity of naughtineſs, and to receive with meekneſs the engrafted Word, which is able to ſave the ſoul.* But I remember, you told me long ſince, that God ordains men to *Faith*, *Repentance*, *and good Works*; and that to be wrought in them by the *Miniſtry* of the Word, with Gods bleſſing thereupon, according to the *prayers* in common, both of the Paſtour and the People. Now Sir I would fain be ſatisfied, whether if a man doth *carefully* joyn himſelf unto theſe *Ordinances*, he may be aſſured of his Converſion?

1 Pet. 2. 1. James 1. 21. Dr. *Twiſſe ut ſupra.*

Diotrephes. No, *the execution of Gods goodneſſe towards him is not haſtened by a mans hearkning to Gods word*; for though men do hear it daily, yet are they not forthwith brought to faith; ſaith Doctor *Twiſſe* *.

* *Ibid. p.* 84, 85

Securus. If a man cannot promiſe himſelf a bleſſing in his *carefull attendance upon the Ordinances*, and affording his preſence to hear the Word, to what purpoſe (as I ſaid) ſhould he trouble himſelf about it?

Diotrephes. Doctor *Spurſtowe* * tells you, though theſe be ſuch actions which have no *immediate influence* to the begetting or working of grace, yet are they ſo farre *neceſſary*, as that no man can *promiſe unto himſelf* that ever he ſhall be converted, who doth either *neglect* or *refuſe* the uſing of thoſe means, in which God is pleaſed to *diſpenſe* his free and undeſerved grace. Thus Dr. *Spurſtowe.*

* *Ubi ſupra.*

Securus. As he cannot *promiſe himſelf* to be converted *without* this means; ſo neither can he *promiſe himſelf* to be converted *with it*; becauſe, as you ſay, from the Doctor, it hath no *immediate influence* to the begetting or working of grace. Upon the whole matter therefore, it comes all to a reckoning whether he applies himſelf to the uſe of this means, or no.

Dr. Spurstowe ubi supra p. 70.

Diotrephes. Not so, for though Conversion be *wholly and only* 'from God himself, yet it is ordered by him to be effected in the 'use of means. As Physicians put their physick in certain syrups 'and liquors, which are *Vehicula Medicina*, not at all of them-'selves *operative*, but serviceable to the *medicine* that works the 'cure: So doth God by his Ordinances, which are *Canales gra-'tiæ*, Channels and Conduit-pipes designed for grace to run in, con-'vey and dispense the precious blessing of a new and spiritual life 'to those upon whom he is pleased to bestow it. And therefore 'the *plea* of those is both *weak and impious*, who contemptuous-'ly turn their backs upon the preaching of the Word, and other 'external helps, as needlesse and unnecessary to conversion, it be-'ing Gods sole work.

Securus. I pray resolve me this question; whether hearing the Word be of absolute necessity to conversion?

Ubi supra p. 115.

Diotrephes. I shall give you my opinion in Dr. *Twisse* his words. 'We willingly grant (saith he) that *information* of the under-stan-'ding is *necessarily* required both to *faith* and to *repentance*, other-'wise they were not *acts rational*, but that this information should 'be made by the *Minister*, that is, I confesse, *ordinarily* required by 'the vertue of Gods Ordinance, but not *necessarily*; and he up-braids *Tilenus* as little sensible of any such distinction.

Dr. Twiss ubi supra p. 128.

Securus. Seeing God hath determined *not to bestow* his (saving) grace at all, upon the *greatest* number of mankind; and *before* he hath bestowed faith and regeneration upon them, it is utterly *uncertain* by ordinary means, both whether he hath *determined* to *bestow* any such grace upon them, and whether Christ *died* for the *procuring* of any such benefit unto them; and seeing *the exhorta-tion of the Word* without a more *special* operation of Gods Spirit, is *no provocation at all* to beleeve, and God doth many times work faith without the *ministery* of the Word (which are the affirmati-ons of that great Divine) why may I not as well depend upon the *extraordinary* (which when it comes, is likely to work upon me *insuperably*) as wait upon the *ordinary means*, which I have no as-surance at all, that it shall be *effectual*?

p. 116.

p. 117.

Diotrephes. When God will give any man saving grace, *ordina-'rily* he will do it by the *means* of grace. He that hath appoint-'ed his *Ordinances* to that end, will so farre stand to his own ap-'point[illegible]nt, and honour his own Ordinances, as to work by *them*,

'and

'and not *ordinarily* without them. If men therefore will not use 'Gods *means*, no wonder if they go without his grace. For first, 'such are out of the way of grace, and when they avoid the *Causes*, they cannot in reason look for the *Effects*. Secondly, And 'moreover, they do provoke God to with-hold and deny his grace 'when they set so light by it, as that they will not so much as use 'the means to get it. *Treatise of Conversion, pag.* 229.

Securus. Here are so many infirmities in this piece of your discourse, that it will be a trouble to repeat them. (1.) You intimate, that *Grace* flows from the use of the *Means*, as the *Effect* from the *Cause*, which is no lesse contrary to experience, than to the judgment of Doctor *Twisse*. (2.) You would insinuate that God denies his grace only to such as provoke him by their neglect of the means; Whereas Doctor *Twisse* saith, he determined the denial of it, for his meere pleasure, without any consideration of any thing done by man. So that a man may be very diligent in the use of means, and yet faile of the grace of God, meerly because it is not Gods pleasure to give it him. (3.) You informe us, that God will stand to his own Ordinances, because of his own appointment; and for *their* honour, when he will give any man *saving* grace, he will work it by them. Is it worse to absent ones self from those Ordinances, then to present ones self to them with *an averse and wicked mind?* This (saith Dr. *Twiss*) cannot *hinder* Gods operation; and why should that, especially seeing (as you imply) God hath his *extraordinary* wayes to dispense his grace, as well as ordinary?

Diotrephes. "Our safest way is to take *our President and* "*Direction from the Apostles Admonition to* Timothy. The ser- Dr. *Twiss. ubi* "vant of the Lord must instruct them with meekness that are *supra, pag.* 134. "contrary-minded, if so be at any time God will give them Re- "pentance, &c. *Therefore it becomes us continually to wait* "*for this time, and not to prescribe unto God. And why may* "*not this present be the time? Why* (then) *should* you *defer* Page 84. *the hearing of Gods Word, whereby alone is our Calling* (ordinarily) *wrought?* For this being Gods appointed means, if *a man hears it*, though *with a purpose* only *to oppose it either in general, or in some particular truth thereof*; *yet* (he may receive the Grace of Conversion for all that) *this humour of opposition cannot hinder Gods Word, and the operation of his Spirit where he*

will, in ſpight of their conceits, who thought the Apoſtles were filled with new wine, when three thouſand were converted that day.

* *Ibid.* 181. But * *how is it poſſible that God ſhould bring a man to a Sermon, while he lies lazy in his Bed?* Such a one is *out of the way of Grace*; and as Mr. *Baxter* * hath it, when he avoids the *cauſe*, he cannot in Reaſon look for the effect.

* *Vt ſupra.*

Securus. I pray Sir, anſwer me to a few queſtions in order to my further ſatisfaction in that we diſcourſe about; and the *firſt* I ſhall propound to you is this; [*Whether God hath not exactly prefixed the punctual time for the Converſion of every one to whom he intends his effectual grace?*]

Diotrephes. Yes, this time is prefixed of the Lord, *unalterably*, as is reſolved by *I. R.* in his *Chriſtian Subject* *, Approved and Licenſed by Mr. *Edm. Calamy*. This time is called *Hora Uberioris Gratiæ* *, by the Synod of *Dort*, *The Houre of more plenteous Grace*; by Mr. *Baxter* * Gods *ſeaſon*; by Dr. *Twiſs*, the *time appointed*.

* *Pag.* 12.

* *Cap.* 1. *Art.* 16

* But how doth this conſiſt with his ſo moving conſiderations to convince men of the folly of delay? *ut ſupra.*

Securus. My *ſecond* queſtion is, *Whether God hath not alſo preciſely appointed the* individual *means, for the converſion of ſuch perſons to whom his effectual Grace is deſigned?*]

Diotrephes. Yes, *When God executes his good pleaſure in the Elect, or works true Converſion in them, he doth not only procure the outward means, but alſo applies the inward efficacy of the regenerating Spirit*; as the Synod of *Dort* hath determined, *Cap.* 3. & 4. *Artic.* 11. ſee it at large.

Securus. My *third* queſtion is, *Whether God can fail in his time prefixed, to accompliſh that work of Converſion in ſuch perſons?*]

Diotrephes. He cannot, becauſe he is wiſe and conſtant. To this purpoſe Dr. *Spurſtowe* * his obſervation is conſiderable; *If the wiſdom of God* (ſaith he) *hath to common mercies wherein his enemies have a ſhare, ſet ſuch appointed times, as may make them more uſeful and beneficial to his Creatures: Certainly he will not fail to perform to his people the promiſes of his free-grace* in that ſeaſon and fulneſs of time, *which may beſt ſuit with their welfare, and his glory.* He makes Converſion one of thoſe promiſes. *ibid. pag.* 66, 67.

* *Vbi ſupra. p.* 63.

Securus. My *fourth* queſtion is this, *Whether God can be diſappointed of his means or no?*]

Diotrephes.

Diotrephes. No, the Reason is plain; He is not only Wise, but also Omnipotent. *Gods Omnipotency* (saith Dr. *Twiss* *) *no creature is able to resist; and therefore if God will have any man to believe, to repent, to do this or that good work, it is impossible it should be otherwise.* —— *And that God is he who works in us that which is pleasing in his sight through Jesus Christ, is as true, as the Epistle to the* Hebrewes *is a part of the New Testament.*

* *Vbi supra p.* 178.

Securus. My *fifth* question is this, [*Whether any of them, for whom effectual grace is designed, be able to resist that grace, when the* season *or* good houre *is come; or to receive it* sooner, *if they should endeavour after it?*]

Diotrephes. This *Quare* consists of two Branches; but I shall satisfie them both in the words of Dr. *Twiss* *, who hath taught us thus to distinguish. *We willingly confess* (saith he) *that as often as men are found to resist these Exhortations Divine,* (to Faith and Repentance) *though delivered by Gods Minister, they may justly be said to resist God working* morally, *and beseeching them, as the Apostle speaketh,* 2 Cor. 5. 20. *As though God through us did beseech you. So the Jewes with their Fathers resisted the Holy Ghost,* Acts 7. 51. *Forasmuch as the words delivered unto them, and which they resisted, were sent by the Lord of Hosts in his Spirit, by the Ministry of his Prophets,* Zach. 7. 12. *And accordingly God is said to have protested among them by his Spirit, by the hands of the Prophets; but they would not hear,* Nehem. 9. 30. *But they do not* resist, *nor* can resist *the Holy Ghost, working* immediatly, *and* physically *upon their wills the Act of* Conversion, *and* physical, *or rather* hyperphysical *transmutation. We willingly confess* (as the Dr. goes on) *that the Elect resist neither, tending to their first Conversion,* provided the time be come *which God hath* appointed *for their Conversion; till then they resist all Exhortations tending thereunto, as well as others; but as for any* Divine Act *for a* physical transmutation *of their wills, they are not made partakers thereof,* till *the time of their* effectual *calling.* Thus far Dr. *Twiss.*

* *Vbi supra.* p. 115, 116.

Securus. Give me leave to ask you a *sixth* question, [*Whether in the designation either of time or means, God had any consideration of any* qualification *as wrought, or to be wrought in man, or of any* complyance *in him, that at such* time *such*

means *might be the more* congruously *applied for his Conversion?*]

Diotrephes. No; for that were stark *Pelagianism*, a giving of *grace* according to mans *works*. To avoid which, *We willingly profess* (as I told you already from Dr. *Twiss*) *that God exerciseth himself* absolutely *throughout*; *not only declaring* these (graces of Faith and Repentance) *according to the meer pleasure of his will, without all consideration of ought in man; but giving them also unto some, and denying them unto others, according to the meer pleasure of his will, without the consideration of* ought *in man.*

Vsher. p. 42

Securus. I pray resolve me one question more; *Is it possible for any man, by any means, or any diligence in the use of that means, to attain unto these graces, when God hath decreed to deny them to him; or is it possible for any man, through any perverse opposition to fail of them, when God hath decreed to bestow them upon him?*]

Diotrephes. To this I shall answer you in the very words of Mr. D. *Dyke**; he propounds a *shift* that is rife (as he saith) in the mouths of the profane, *That it is vain and boolesse to take any pains in godlinesse*; for if they be ordained to destruction, it will nothing *advantage* them, they shall lose all their labour; if to salvation, though they live never so wickedly, it shall nothing *prejudice*, or disadvantage them; *they must needs come to their appointed end.* To which *shift* he applies these words, by way of Antidote, [*But these must know, that it is* impossible, *either for a Reprobate to live godly, or an Elect alwayes to live lewdly and loosely; for the same God that ordains the* end, *ordains the* means. And Dr. *Twiss** saith as much; for he confesseth, *it is* impossible *for them* (Reprobates) *to shun damnation*; and for the *Elect**, he confesseth also, *it is* impossible *for them to disobey, or not to be* industrious, *when God will have them to be* industrious.

*In his *Mystery of self-deceiving. p.* 245.

*Vbi supra p. 74

* Ibid. p. 84.

Securus. Sir, You have most plentifully confirmed, what I have been all this while attempting to prove unto you, [*That all endeavours, whether to obtain life, or avoid* destruction, *are utterly impertinent and needless*; for who*, but a *Fool*, or a *mad* man, will trouble his brain, or spend his labour about *impossibilities?*

*Matth. 6 27.

Diotrephes.

Diotrephes. But Sir, without a *special revelation* (which is rare and extraordinary) a man cannot be certain of his *Election*, (and consequently cannot enjoy the comforts of that apprehension) but by and through his *effectual calling*, the means whereof he is therefore carefully to attend.

Securus. That alters not the case at all; for if the man be a *Reprobate*, his knowledge of that Estate, though it may torment him before the time, it cannot enable him to avoid so sad a *destiny*: And if he be elected, though the *assurance* of that condition be attended with never so much happiness, yet that *assurance* is not attainable before his *effectual calling* (as you confess) and the time *hereof* is prefixed unalterably; so that he cannot be regenerated, repent and believe, sooner or later. If you should therefore address your *Exhortation* to him to *repent*; he *replies* to you, "If I be *elected* to the *end* [Salvation] I am *elected* to the *means* too. What that *means* is, extraordinary or ordinary, I know not; whether affliction, *the voyce of Gods Rod*; or preaching, *the voyce of his Word*; whether your *Sermon*, or another mans: But God knows which (infallibly) and hath as *infallibly* decreed to bring me to it; and I am no more able to *absent* my self from that *means*, than to *rescind*, and alter Gods *immutable Decrees*. Why then should I not stay, and expect the *good houre*, till God by such an *irresistible* efficacy, draws me unto that *end*, through the *means* of his own *appointing*? I am sure neither my neglect of *Ordinances*, nor my *flagitious* crimes can *cancel* the *Decree* of my Election. You may think it *impossible* that a *profane* careless *wretch* should be saved; but 'tis no less *impossible* that an *Elect Vessel*, how *profane* and careless soever, should be damned. The Divines of great *Brittain**, have determined this most judiciously, in their *Suffrage* (upon the *fifth* Article *of perseverance*, Expl c. Thes. 4.) *It is impossible that* Paul elect *should perish*; *it is impossible also that* Paul *a blasphemer of Christ*, *and an unbeliever*, *if he dies in this state*, *should not perish*; *so it is impossible that* David elect *should perish*; *it is also impossible that* David *an* Adulterer, and *Murderer*, *if death arrests him in his impenitency*, *should not perish*. Sed hunc nodum Divina Providentia & Misericordia facilè solvit; curando ut nemo Electorum in eo statu moriatur, in quo à vita æterna juxta aliquam Divinæ Voluntatis ordinationem excluderetur. *They say*, That *the Divine*

* *Vbi supra p.* 193.

vine Providence and Mercy doth easily unty this knot; by taking care that none of the Elect shall dye in that state, wherein according to any ordination of the Divine Will, he should be excluded from eternal life. This is the *judgement* of those *profound* Divines.

Distrephes. Those Divines I am sure do conclude (and in those very passages to) that the *end* is not to be attain'd but by the use of the *means*; and Gods *acting* in that *means* doth not *exclude*, but *assist* and *encourage* ours. *Nehemiah* therefore doth thus exhort the *Nobles*, *Rulers*, and the *rest* of the people, *Be not ye afraid, remember the Lord which is great and terrible, and fight for your Brethren, your Sons and your daughters, your wives and your houses*; (for) *our God shall fight for us*, Nehem. 4. 14. with ver. 20.

Securus. The question (now) is not concerning the conjunction of the *end* and *means*; but concerning the *necessity* of mans *care* about the use of that *means**. I grant the *first*, but deny the *last*: Why should I less trust God with the *means*, then with the *end*? Are they not alike *absolutely* intended? If any advantage be, 'tis on the part of the *means*; for (as you cited the words of the *Brittish* Divines) the end [*eternal life*] is *designed* and *promised*, but *conditionally* [*if we do believe*] but the *means* [*Faith* and *Repentance*] are promised *absolutely*. And seeing God hath by his *immutable* Decree, *absolutely* undertaken for that *means*; and that not only as to the *kind*, but also as to the *irresistible application* and *working* of it; it is so far from being a *duty*, that it seems to be a *sinful distrust* to be *solicitous* about it. We ought not to distrust Gods *power* (for the accomplishment of *salvation* in the *Elect*) for that is *Almighty*; nor his *Will*, for that is *immutable*. To doubt of either, is to sin against his *Omnipotence* or *Immutability*. If Christ passeth his word for *Peters* security, in walking upon the *surface* of the water, as *weak* as the foundation is, his *Faith* is weaker, and too blame, if he fears sinking. When the *means* is *absolutely* determined, and the *application* and working of it *absolutely* undertaken for by Almighty God, his *Revelation* that it is so, gives us a *Quietus est* about it. In that *Battel* where the watch-

* *Etiamsi fidem & resipiscentiam à suis confœderatis requirat Deus, nequaquam tamen propterea voluntas ejus conditionata est, neque ab impletione illarum conditionum voluntas Dei meritum Christi applicandi dependet, cum impletio harum conditionum purum putum Dei donum sit, qui dat velle & perficere, & nullo modo homini tribui possit ac debeat.* Embdensium examen de Gratiæ & Meriti Christi Univers. Quest 7. Pag. 121. Par. 2. Syn. D.

watch-word is [*The Sword of the Lord, and of* Gideon] there, that Exhortation is no leſs needful then ſeaſonable; [*Be not diſmayed, fight; for the Lord fighteth for you:*] We muſt (in this caſe) blow our Trumpets of *Rams Horns*, and break our *empty Pitchers*, and advance our lights; if God promiſeth victory but upon *condition* only, we muſt *dutifully* addreſs our ſelves to the *performance* of that *condition*, though to our apprehenſion it contributes *little* or *nothing* to the *event* or *bleſſing* promiſed: But where God *abſolutely* intends and promiſes a *victory*, there the word is, [*Ye need not fight in this Battel; Fear not, ſtand ſtill, and ſee the ſalvation of the Lord which he will ſhew to you; the Lord ſhall fight for you, and ye ſhall hold your peace.*) And they that ſhould lay hold upon the *Sword* and *Spear*, and ſtand upon their own *Guard*, and poſtures of *defence* in this caſe, deſerve as ſharp a reprehenſion, as that our *Saviour* gave to his *Diſciples*, (not truſting his *Divine* preſence as ſufficient to *bridle* and curb that *tempeſt*) *Why are ye fearful or doubtful, O ye of little faith?*

Judg. 7. 18, 20. Deut. 20, 3. 2 Chron. 20. 17 Exod. 14. 13, 14 Matth. 8. 26. & chap. 14. 31.

Diotrephes. That Gods promiſe of the *end* doth not acquit us of the *uſe* of the *means*, we may ſee in the example of King *Hezekiah*; he was *ſick unto death*, but upon his devotions, his *prayers* and *tears*, God was pleaſed to ſend his *Prophet* to him with a joyful meſſage of his Reſtitution, *Behold, I will add unto thy dayes fifteen years*, Iſa. 38. 5. And yet to ſhew they ſhould not rely upon Gods *intent* and promiſe for the *end*, without the uſe of the *means*, the Prophet commanded, *Let them take a lump of figs, and lay it for a plaiſter upon the Bile, and he ſhall recover.* And the example of the Apoſtles Voyage is very memorable, *Acts* 27. wherein being in extream danger by Reaſon of the Tempeſt, the Angel of God (at laſt) appears to *Paul*, ſaying, *Fear not, God hath given thee all them that ſail with thee*, (ver. 24.) yet (to ſhew the uſe of *means* was neceſſary for obtaining the *end* [the *ſafety*] here promiſed) the ſame *Paul* (when he ſaw the *Ship-men* about to *flee* out of the Ship) *ſaid to the Centurion, and to the Souldiers, Except theſe abide in the Ship, ye cannot be ſaved*, ver. 30, 31.

Ibid. ver. 22.

Secundus. In theſe examples 'tis evident, by the very letter of the *Text*, that as well the ſeveral *ends* intended, as the *promiſes* about them, were ſuſpended upon ſeveral *conditions*, and *thoſe conditions not abſolutely* undertaken (as are thoſe for the ſal-

vation

vation of the Elect) to be perform'd by God himſelf, but *preſcribed* and left to the care of thoſe concerned in them; and had not that *playſter of figs* been applied by thoſe about him, *Hezekiah* had not recovered; and had not the *Centurion* and *Souldiers* kept the *Sea-men* in the Ship, they had ſuffered Ship-wrack: But if the Lord had *abſolutely* decreed the recovery of *Hezekiah* by ſuch a *playſter*, and had *abſolutely* promiſed too, that he would infallibly *apply* it himſelf, the *Prophet* had been (at leaſt) *impertinent* in preſcribing the *application* to be made by others that attended on him.

In like manner, had the Lord *abſolutely* decreed the *ſafety* of all the *paſſengers* in the Ship, upon condition of the *Mariners* preſence and labour in it, and had *abſolutely* promiſed to make good the condition alſo, that is, inſuperably to cauſe thoſe Mariners to abide and labour therein, (which is the very caſe in the matter of ſalvation) *Paul*'s jealouſie of the *Sea-mens* departure out of the Veſſel, had been *culpable*, and his motion to the *Centurion* and *Souldiers* impertinent; nay, his *advice* and *acting* herein had been ſo far from *prudence* and a *duty*, that it had argued in him a piece of *infidelity*, a *diſtruſt* of Gods *power* and *faithfulneſs*; that *Naaman* may be *cleanſed*, he is injoyned to waſh *ſeven* times in the waters of *Jordan*; but had God *abſolutely* promiſed to cut a Channel, to bring *thoſe* waters into his *Bed-chamber*, he had at leaſt been improvident, to take ſo long a Journey, when he might have had the *ſame* benefit of *cure* in his own Lodgings. Let me offer you but one example to illuſtrate the caſe touching Gods *abſolute* promiſe; it was Gods ſpecial command, *Exod.* 34. 23, 24. *Thrice in the year ſhall all your men-children appear before the Lord:* But how ſhall their Land be ſecured in the mean time (when all the fighting men are drawn away?) God makes an *abſolute* promiſe to defend it: *For* (ſaith he) *I will caſt out the Nations before thee, and enlarge thy Borders; neither ſhall any man deſire thy Land, when thou ſhalt go up to appear before the Lord thy God thrice in the year.* Be not afraid to leave your Cities and your Houſes without watch or defence, to come to my Temple to ſerve me; for I will defend you from all aſſaults *: Sure in this caſe it had been a piece,

Verba Pauli, Acts 27. 31. *Manifeſte continent comminationem hypotheticam, quæ irrefragabiliter arguit Revelationem ei factam non continuiſſe decretum aut promiſſionem abſolutam, ſed conditionatam.* —— *Aut falſa fuit comminatio* Pauli, *ſi promiſſio* Paulo *facta abſoluta erat, & eam abſolutam eſſe intellexerat: Aut, ſi vera fuit* Pauli *comminatio, promiſſio* Paulo *facta non fuit abſoluta, ſed conditionata.* Epiſcop.

* Annot. *Diodati.*

piece of *distrust* and *infidelity* in them to have provided *guards* against any *invasion* of the enemy.

Dietrephes. Sir, I pray give me leave to open my mind freely to you; (for I am almost at my *Ne plus ultra*, and ready to take my leave of you:) *Why do you not consider what madness it would be to argue about* mens *bodies, as you do about* their *souls? It is as true that God hath decreed how many years and dayes you shall live, as that he hath decreed whether you shall be saved; and I will refer it to your own Reason, what you would think of the wit of that man, that would give over eating and drinking, and say,* [God hath decreed how long I shall live, and if he have decreed that I shall live any longer, I shall, whether I eat and drink or not; and if he have not decreed that I shall live, it is not eating or drinking that will keep me alive?] *What would you say to such a man but this? That God decreeth no man to live, but by the ordinary means of living; and therefore ordinarily if you will give over eating and drinking, it is certain that you will give over living; and that God hath made no Decree to save you alive, whether you eat and drink or not! So if a man should have a journey to go on life or death, What would you think of that man that will say, If God have decreed that I shall come to my journeys end, I shall do it, whether I go or not; and if he have not decreed it, I shall never come thither, though I travel never so hard? This is true; but if you hence infer, that therefore it is as good sit still as go, you will shew your own folly, and not procure an excuse for your neglect: Why even so it is in our present case; if you will say, if God have elected me, I shall be saved; and if he have not, I shall not, whatsoever I do, and therefore I may spare my pains; it is no wiser, than to give over eating and drinking, because God hath decreed how long you shall live; or to give over travelling, because God hath decreed whether you shall come to your journies end; will you be thus mad about the matters of your Trades and Callings in the World? why do not all the Weavers in this Town, then give over their Trades, and say,* [If God have decreed that I shall live well and be rich, I shall be so whether I labour or not; and if he have not, my labour will not serve?] *Why do you not give over plowing and sowing, and say, If God have decreed that I shall have a Crop, I shall have one, whether I plow and sow or not; and if he have not, I shall not, whatsoever I do? If you will needs be Fools, let*

Mr. Baxter's Treatise of Conversion. p. 292, 293.

it be about these worldly things, which you may better spare: Try your own opinion awhile, and give over eating and drinking, and working; but do not befool your selves about the One Thing Necessary; and play not the mad men about the flames of hell, and do not in such jest throw away your salvation; it were an hundred times a wiser course for a man to set his house on fire, and say, [If God have decreed the saving of it, the fire shall not burn it; if he have not, it will perish whatsoever I do.] *I tell you again, God hath not ordinarily decreed the end without the means; and if you will neglect the means of salvation, it is a certain mark that God hath not decreed you to salvation: But you shall find that he hath left you no excuse, because he hath not thus predestinated you.* Treatise of Conversion, pag. 292, 293.

Securus. Sir, I perceive this Discourse hath much inflam'd you, you melt so much upon it; and I believe you are pleased with it, as a piece of *Rhetorick* that you hold *convincing* and *irrefragable*: But for my part, I must tell you seriously, I never heard a more confident piece of impertinency in my whole life. To reflect a little upon your last passage, in the first place you say, [*God hath not ordinarily decreed the end without the means*:] What is this to the purpose? yes, for then as you go on, [*If you neglect the means of salvation, it is a certain mark that God hath not decreed you to salvation.*] And who can help it? 'tis your own *doctrine* out of the *Synod*, and the *Divines* thereof lately mentioned; that whom he was pleased to decree unto salvation, he *absolutely* decreed to it; at least, he *absolutely* decreed to make the *means* of salvation *irresistibly* effectual unto *them**; for the rest of mankind, poor wretches! they are pass'd by, and *left in the common state of misery*, under the conduct of the *Decree* of *Reprobation*, to be fitted for the *Triumphs* of Divine *Justice*, at the great *Assize* and Day of *Doom*: Well therefore may they *play the mad men* (if they list) *about the flames of hell*; but 'tis no more in their power to *escape* them, than it is for them,

**Dei enim prædestinantis Decretum non in hanc formam concipitur, Ego* Petrum, *si contigerit eum credere & perseverare, eligam ad vitam æternam: Sed potiùs hoc modo, Ego eligo* Petrum *ad vitam æternam, quam ut infallibiliter consequatur, Ego ei dabo fidem perseverantem.* Theol. Mag. Brit. Sentent. *De primo Artic. In Explicat. Orth. Thes.* 4. *Inter Acta. Synod. Par.* 2. *pag.* 5. See the Ministers of *Embden, D. Gratiæ & Meriti Christi Universal.* Quæst. 7. ibid. pag. 121. ut supra.

[in

[*in jest to throw away salvation*] whereof they never had so much as a *possibility*. As God decreed them to another *end*, so doubtless by your Doctrine to other *means*; for he [*hath not ordinarily decreed the end without the means*] you say, and [*if you neglect this means*] [*you shall find that he hath left you without excuse* (you say) *because he hath not thus predestinated you.*] I pray of whom speak you this? of the Elect? Are they *left without excuse?* Or can they *neglect the means of salvation?* Then they may perish for all their *predestination*. Or do you speak it of the *Non-elect?* Are they *predestinated thus?* Either to the *end*, or to the *means* of salvation? How came they to *fall* then from that *end?* and how comes this *means* to be *ineffectual* to them? But if God hath *predestinated* them, neither to the *one*, nor to the *other*, how shall they *find that he hath left* them *no excuse*, *because he hath not thus predestinated* them?

But you demand, why men do not try their opinion about their *bodies*, *estates*, and *secular* affairs, as well as about their souls? *Then* (you say) *they would soon perceive the folly and madness of it.* Shall I give you a Reason? I think I need not, you know the power of *self-love* and *interest*; and the advantage that *sensual* objects have to insinuate themselves, through the *neighbourhood* of their abode, and the *suitableness* of their pleasures to flesh and blood: But in relation to *eternal* life, *self* is to be denied, and *interest* to be laid aside, and *lust* to be mortified, and *pleasure* to be abandoned; many and great difficulties there are to be contested against; and all this for an inheritance *invisible*, at a great distance; for a *reversion* laid up for us in another World. You see Sir, the state of the soul comes upon many disadvantages to engage a mans affections and endeavours, after the *use* of *means* for her salvation, in comparison of the body. If this be not sufficient, you may find perhaps better satisfaction in Mr. *Baxter's* that Sermon, [*of making light of Christ*, pag. 15, 16.] But the plain truth is (*set aside some few Hypocondriacal* persons, or such as are *Distracted*) men do not make this experiment upon their *bodies*, because they are not of *that* opinion generally, having had few or no *Sermons* preached, concerning the *fatal period* of life, to instill such Doctrine into them. Will you affirm, God hath *precisely* decreed the *final period* of the *Malefactor*? Will it not follow then, that he hath no less *precisely* decreed the

* See Eccles. 9. 17. Job 15. 32. Chap. 22. 16. Psal. 55. 23. Jer. 17. 11. & Prov. 9. 11. ch. 10. 27. Exod. 20. 12. and many others.

crime that brought him to it, [*to his end at the Gallows?*] How then will you free God from being *An. hour* both of his *sin* and *ruine?*

For your instance of *eating* and *drinking*, 'tis not very apposite to this purpose: *Meat and Drink* are a certain known *means* to preserve life, while God pleaseth to continue it; and we have natural *appetites**, in proportion to the needs we have of such provisions, and *faculties* that never fail, while they are in temper, to *digest* those provisions, and turn them into the very substance of our bodies, to refresh and strengthen them: But for the *means* of salvation, *that* hath no such *essential* property; it was never designed to *feed* the soul of any *non-elect* person to eternal life; no nor yet the *Elect* neither (though they frequent it never so diligently) till that *good houre* comes, wherein God hath *precisely* decreed, *by the strength of his Omnipotency*, to make it *irresistibly* effectual. Besides, if God did intend and promise *absolutely* to feed us (as he doth to save the Elect) in that case, we need *take no thought, saying, What shall we eat, or what shall we drink?* but might rely upon the *nursery* of his secret Providence *knowingly*, and with *confidence*, for the preservation of our lives, as well as we did *unwittingly* depend upon it, for our *nutriment* and *formation*, in our *mothers* womb. Sir, I hope you are of opinion, that a man must honestly *earn*, or *buy* his bread, before he *eats* it; but he were a very idle person, that should go to *Market*, and a mad man, that should *seek his bread with the peril of his life*, as they did, *Lam.* 5. 9. If God had *absolutely* promised, That *the Barrel of meal should not waste, nor the Cruse of oyle fail**; or that *he would command an Angel**, *or a Raven to feed him*, in his private Cell. If God doth *absolutely* undertake to feed us, whatever our wants be, 'tis an Act of *infidelity* to *tempt* God, saying, *Can God prepare a Table in the Wilderness**?

* Meats for the belly, and the belly for meat.

* 1 King. 17. 14
* 1 King. 19. 5, 6
Chap. 17. 4.
* Psa. 78. 19, 20

For your *Traveller*, I need not bare him company very far in this expedition. If the Lord makes it a part of *Philip's* duty to baptize the *Eunuch*, he commands him, saying, *Arise, and go towards the South*; and *go near, and joyn thy self to this Chariot*, Acts 8. 26, 29. But if he *absolutely* intends to have him at *Azotus*, to officiate thereabouts, he takes care to conduct him by the *Ministry* of his own *Spirit*, ver. 39, 40. When God *absolutely* undertakes our passage (as 'tis said he doth in our way to heaven)

heaven) 'tis our duty to truſt him at the *Helme*, and not preſume to put our own hands upon it. And for your other inſtance of *plowing and ſowing*; though in our ordinary courſe of *husbandry*, he that doth not *plow* and *ſowe*, ſhall not *reap*; yet when God hath made an *abſolute* promiſe (as 2 *Kings* 19. 29.) *Ye ſhall eat this year ſuch things as grow of themſelves, and the ſecond year that which ſpringeth of the ſame.* He doth not *dutifully* comply with Divine Providence, that will *plow* and *ſowe* for all that, and not reſt ſatisfied in a thankful expectation of the fruits of ſo gracious a promiſe and diſpenſation. To come to your laſt, and maddeſt inſtance of all; I cannot allow it a wiſe courſe, for any man to ſet his houſe on fire, that he may gain a proof whether God hath (in that caſe) paſſ'd a Decree to ſave it from burning. I know God grants us no ſuch licenſe; and if we take it of our ſelves, 'tis a preſumption in us to dream, that he will prevent the miſchief that is like to enſue ſo groſs a folly. But in our caſe, the houſe was ſet on fire by our firſt *Parents*, many thouſands of years before we were born, and nothing but the blood of Chriſt is of ſufficient force to quench it. That your compariſon may be pertinent, we may frame it thus: Suppoſe all the houſes of your *Town* were ſet on fire, and God had *abſolutely* decreed that all but *ſix* ſhould be *burnt* to aſhes, and that the uſe of all means whatſoever ſhould be utterly uneffectual to their preſervation; nay, and for the preſervation of thoſe *ſix* too, till his *Omnipotent* power did determine thoſe your *ſix* Neighbours *irreſiſtibly* to uſe that means, to extinguiſh the fire in thoſe their ſix houſes: If you ſhould proclaim this to your whole *Town*, as a truth, from the *mouth* of God, and *they* find grounds to believe you, How many, though you ſhould call never ſo earneſtly upon them, would be ſo *ridiculouſly* diligent, as to fetch their *Ladders* and *Buckets*, and attempt to quench the flame?

Diotrephes. That the *end* and the *means* are tyed together, you do not deny; and that *Gods* work in providing and applying the *means*, doth not exclude *ours* in the *uſe* of it, I ſhall ſufficiently confirm, by that earneſt Exhortation of the Apoſtle, *Phil.* 2. 12. *Work out your ſalvation with fear and trembling: for it is God that worketh in you to will and to do, of his good pleaſure.*

Securus. The queſtion is (*de modo*) whether God hath undertaken to perform this work *abſolutely* and *irreſiſtibly*, or *conditionally*

conditionally only? That is, in other words, whether those that are thus exhorted, be really in any *danger* of *miscarrying* under this *work* of God in them, for want of their own *co-operation* and diligence therein? We suppose the men to be *Regenerate* by the Character the Apostle gives of them; and if they be in no danger of *miscarrying*, then what need they be *solicitous*? Let them *cast all their care upon Gods good pleasure*, who *worketh to will and to do in them*: All they have to do, is to take up this Resolution, *the will of the Lord be done*: For Gods *absolute* undertaking to perform the work, doth discharge us from all duty and care about it, as our Saviour hath taught us in that instance, *Luke* 21. 14, 15. *Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your Adversaries shall not be able to gain-say, nor resist.* In like manner, if God doth *absolutely* undertake to effect our *conversion* and *perseverance*, it will be our part *to settle it in our hearts*, not to be careful about it.

Diotrephes. I confess I dare not so far question the wisdom and sincerity of that holy Apostle, as to think he would put his Disciples *in fear, where no fear is*, he would not delude them with a vain shadow of terrour; neither would he be so vehement, if we were not in some danger of seduction. His frequent and earnest Exhortations unto Caution, Circumspection and Vigilancy do imply a possibility of defection. Why should he else make such inferences as these (upon the *Apostasie* and back-slidings of others) *let him that* (truly) *thinketh he standeth, take heed lest he fall*, 1 Cor. 10. 12. & Rom. 11. 20. *Be not high-minded, but fear.* These, and a multitude of the like expressions, are sufficient evidence, that God intends not to discharge us of our duty; but by all possible means to oblige us to it, and secure our diligence in the performance of it.

Securus. Very good Sir, I perceive whatever you be in your *opinion* and *doctrine*, you will be a *Remonstrant* at last, in your *application* and *practice*. I have brought you to your journies end, and you are welcome to *Canterbury*: But my affairs call me further; I commend you therefore to Gods protection, and leave you to reflect upon that Discourse, that hath past betwixt us.

Diotrephes. I pray God be with you, and send you good speed in your affairs.

THE

THE SYLLOGISM.

THAT Doctrine that is insufficient to convince the *secure* of the necessity of their endeavours after conversion and holiness; and tends rather to lull them asleep in their *security*, than awaken them out of it, That Doctrine is *not according to godliness*.

The Doctrine maintained by the *Calvinists* in opposition to the *Remonstrants*, is insufficient to convince the *secure* of the necessity of their endeavours after conversion and holiness, *&c.* Therefore

The Doctrine maintained by the *Calvinists* in opposition to the *Remonstrants*, is a Doctrine *not according to godliness*.

The *Major* is evident of it self.

The *Minor* is proved by the Discourse in the *precedent Dialogue*.

Colasterion.

Matth. 15. 6.

Thus have ye made the Commandment of God of none effect.

Supponere antecedenter ad fidem, ipsamque Conversionem salutarem aliquid discrimen inter probitatis studiosos, & alios, est valdè absurdum: Cùm unè discrimen faciat gratia Convertens, 1 Cor. 4. 7. Maresi. *in Hydra Socin.* Tom. 2. *pag.* 264. Other proofs of the *Minor*.

Tantum abest, ut Deus in inchoandâ regeneratione ad prævias dispositiones respiciat, ut contra alienissimi quique à regno Cœlorum vocentur, & qui sunt altioribus tenebris dem rsi. Maccov. *in Colleg. Mscel. Quæst. Disput.* 1. pag. 394.

Non efficis Deus fid m in assentientibus, & gratiæ coperantibus, sed in rel ctantibus, &c. Piscat. *in Trip. Resp. ad Amic. C. V. Duplic. cap.* 4. *pag.* 156.

Deus nobis reluctantibus (*ut olim reluctanti* Paulo) *fidem infundit.* ibid. p g. 160.

Non est opus nostrum, quod credimus, sed solius Dei. pag. 157.

Denique valdè absurdè fides, sanctificatio, perseverantia, ad conditiones potestativas *referrentur quoad eos qui servantur, cùm non seipsos discernant teste* Paulo, 1 Cor. 4. 7. *& eximia sint ac singularia Dei beneficia, in eos demùm per gratiam efficacem collata,*

ex

ex eodem illo decreto quo Deus determinatè & absolutè *decrevit illis salutem conferre.* Maresi. *in Hydra Socin.* Tom. 1. *pag.* 617.

Non vult Deus ut homines plus boni faciant, quàm reipsa faciunt; aut plus mali omittant, quàm omittunt. Piscat. *ubi supra. cap.* 1. *pag.* 177. *Item* Maccov. *ubi supra. Disput.* 2. per totam Disp.

Omnia fiunt ex Decreto Dei irresistibili, *etiam impia quæque scelera, eóque necessariò omnia fiunt.* Piscat. *ibid. pag.* 168.

Omnia quæ fiunt, necessariò fiunt, quoad Dei voluntatem, tanquam primam causam. ib. pag. 191.

Et bona & mala opera omnia, ex decreto Dei fiunt necessariò. ibid. 212.

*De his quæ eveniunt necessariò stulta (est) planè omnis consultatio**. D. Burleigh. *Histor. Artic.* Lambeth. pag. 6.

* Vide Aristot. in 3. Ethic.

Hæc sententia & lapsis curam resurgendi adimit, & sanctis occasionem torporis adfert, eo quod in utramque partem superfluus labor sit, si neque rejectus ulla industria possit intrare, neque electus ulla negligentia possit excidere: Quoquo enim modo se egerint, non posse aliud erga eos quam Deus definivit accidere, & sub incerta spe cursum non posse esse constantem, cùm si aliud habeat prædestinantis electio, cassa sit annitentis intentio. Removeri itaque omnem industriam, tollique virtutes, si Dei constitutio humanas præveniat voluntates, & sub hoc prædestinationis nomine fatalem quandam induci necessitatem, aut diversarum naturarum dici Dominum conditorem, si nemo possit aliud esse quam factus est. Prosper *in Epist. ad* Augustinum.

THE

THE FOURTH

Dialogue

BETWIXT

DIOTREPHES *and* PRÆSUMPTUOSUS.

Præsumptuosus. Sir, the occasion of my waiting upon you at this time, is to request the benefit of your Ministry; God hath been pleased of his good Providence to give me a Child, which was yesterday brought forth into the World, and I desire the next *Lords-day* to have it baptized.

Diotrephes. I am not satisfied that I may administer the Sacrament of Baptisme to your Child; for * *the Right of the Infant to Baptism is meerly on the Parents account, and on supposition of his Right to Membership of the universal Church; if therefore the Parents Right be justly questioned, and be suspended, then the Infants Right must be questioned, and is suspended on the same ground.* Disput. of Right to Sacram. Disp. 3. pag. 341. * Mr. Baxter.

Præsumptuosus. Sir, I hope you have so much charity at least, as to think it probable that I am a Christian. A considerable part of your present Congregation, are able to testifie that I was baptized into the Christian Faith.

Diotrephes. I do not hold (for my part) * *That a Dogmatical Faith gives Right to Baptisme.* And yet, *We have abundance of people that have not so much as a Dogmatical Faith; that know not who Christ is, nor what he hath done; nor are they in most places (since the Directory was in use) called to profess* * Mr. Baxter.

their Faith when they offer their Children to Baptism. Ibid. pag. 316.

Presumptuosus. Sir, I have been informed that at my *Baptism*, the Minister repeated the Apostles *Creed*; and when he had done so, he demanded of my father (who stood ready to answer for me) whither he would have me baptized into *that Faith*, and he answered *yes*; whereupon the said Minister proceeded to the *Solemnization* of the Sacrament, and baptized me *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Diotrephes. That is but the profession of a *Dogmatical* Faith, not a *Saving* Faith.

Presumptuosus. May not a Parent justly claim Baptism for his Child upon the profession of such a Faith?

Diotrephes. Whatever Parents claim out of a pretended Right, * *Ministers may not baptize their Children upon the profession of any other Faith that comes short of Saving Faith.* Bead. Disp. 2. pag. 41, &c.

* Mr. Baxter.

Presumptuosus. What is that *Saving Faith* you would have a man to profess?

Diotrephes. I would have him *seriously profess to believe all the essential Articles of Christian Religion, and to consent to take God for his only God and Portion, Christ for his only Redeemer, and the Holy Ghost for his Sanctifier, renouncing the World, Flesh and Devil.* Ibid. Disput. 3. pag. 347.

Mr. Baxter.

Presumptuosus. Methinks this is all one with that *Promise* and *Vow* which was wont to be made by *Godfathers and Godmothers*, in the behalf of those children for whom they were then *Sureties*: For I remember that to this question of the *Catechism* in the English *Liturgy* [*What did your Godfathers and Godmothers then* (in your Baptism) *promise for you?*] the Child is instructed to answer thus [*They did promise and Vow three things in my name.* 1. *That I should forsake the Devil and all his Works, the Pomps and Vanities of the wicked World, and all the sinful lusts of the flesh.* 2. *That I should believe all the Articles of the Christian Faith.* And 3. *That I should keep God's holy Will and Commandments, and walk in the same all the dayes of my life.*]

* And in the charge to the Godfathers, &c. Seeing this Child hath promised by you, to forsake the Devil, &c. to believe in God, and to serve him.

And more distinctly concerning the *Articles* of the *Christian* Faith; the Child being Catechized therein, doth tell us, he is taught; 1. *To believe in God the Father, who hath made me, and all the World.* 2. *In God the Son, who hath redeemed me, and all Mankind.* 3. *In God the Holy Ghost, who sanctifieth me, and all the Elect people of God.* Certainly this doth amount to as full a profession of *Saving Faith*, as that you require (with some alteration of words and phrases.)

Diotrephes. * *If a man have made the same profession* (I mention'd) *and after long continuance in the Church doth offer his Child to Christ in Baptism, and offer to renew that profession, and enter his Child into the same Covenant, I shall suppose his claim just, till some sufficient Reason be brought to prove it unjust.* Ubi supra. Disp. 3. pag. 343. * Mr. Baxter.

Præsumptuosus. For the time of my continuance in the Church 'tis sufficiently known; the *Directory* by which I was baptized (if we may believe so late a *Tradition*) was not born long before me: And I hope you will not account my Baptism *Null* for want of such a profession of *Saving Faith* as you intimate to be of necessity to make my claim of Baptism just on my Childs behalf. If that profession made in my name were defective, and came short of *Saving Faith*, you cannot say that either I or my Parents sinned in it. My father I presume was guided by the *Minister*, and he observed the instructions in the *Directory*; wherein if you are not satisfied, I am contented to renew my Profession, together with such enlargements as your Christian Prudence shall think fit to add for a fuller Explication.

Diotrephes. *When I assert the unlawfulness* (to admit persons to Baptism upon the profession of any *Faith* that comes short of *Saving Faith*) *I do not intend thereby to assert the Nullity of all such Baptism, when performed, though unlawfully; for though it may be* * Null or vain, as to the *special* uses and benefits, *yet it followeth not that therefore it is Null, as to the true Form and Being of the external Ordinances; nor that this is to be reiterated.* Ubi supra. *Disp.* 2 pag. 53. Mr. Baxter. * M. E.

Præsumptuosus. What hinders then but my Child may be admitted unto Baptism?

Diotrephes. I am unsatisfied upon another account. * *If the Parents do either produce no Title to the baptizing of their Child, that is, (if they) do not seem Christians or godly; or if* * Mr. Baxter.

they give us grounds of a violent presumption, that their profession is false and counterfeit; in either of these cases, as we are to exclude them from Christian Communion, so are we to refuse the baptizing of their Children; that is (we are) to suspend both, till such a Title be shewed, or till the grounds of that strong presumption be removed. Ubi supra. *Disput.* 3. *pag.* 340.

Præsumptuosus. Sir, I hope such is your Charity, you have a better opinion of me, than to reckon me amongst the number of the ungodly. "I assent firmly to all the essential parts of Chri-
" stian Religion, and am able to give an account of them: And
" I am ready, if you please to call me to it, to profess my con-
" sent, to take God for my God, Christ for my Saviour, the Spirit
" for my Sanctifier, the Word for my Rule. I profess to esteem
" the Kingdom of heaven before this present World. I do not
" deliberately venture on Gods displeasure, much less profess, I
" had rather forfeit my interest in heaven, than forsake the plea-
" sures of sin. I thank God I am not so much in love with any
" gross sin; but I can, and do frequently pray against it, and de-
" sire Almighty God, not only to pardon, but in his due time al-
" so to mortifie it. In the mean while, I take it kindly at their
" hands, that do in love and meekness admonish and reprove me.
" It cannot be objected against me, that ever I endeavoured the
" disgracing or extirpation of godliness; neither is it my custom
" to deride or slander, or persecute the generality of godly men
" about me, for their apparent godly practices in matters of
" weight in Religion. I am sufficiently convinced of the ma-
" nifold advantages of a godly life, and have adhered to the god-
" ly party, and joyned with them in Fasting and Prayers, and o-
" ther holy duties, both in publick and in private; and 'tis a trou-
" ble to me that you should now deny my Child the benefit of
" Gods Ordinance. See Mr. *Baxter of Right to Sacram.* Disp.
3. pag. 345, *&c.*

Dietrephes. My judgment is, * *They that live constantly in the Commission of gross sins, though they profess Repentance, and promise Reformation; yet (if they) have over and over broke their promise, and still continue in the sin; such mens words are not any more to be credited (else all Discipline may be eluded) till they actually reform.* Ibid. pag 347.

* Mr. Baxter.

Præsumptuosus. Sir, I have read in the Writings of a person not inferiour to your self in point of reputation, both for learn-

ing,

ing and godliness, who certifieth the World upon his own personal knowledge (to the great comfort of the godly, who suffer infirmity through the violence of temptation) in these words *, [*We know many that we see great signs of grace in, and that are well reputed of as eminent for godliness, that do frequently commit as great sins, as some kind of rash swearing seems to be: For example; It is too rare to meet with a person so conscionable, that will not frequently backbite, and with some malice or envy speak evil of those that differ from them in judgment; or that they take to be against them, or that they are fallen out with; they will ordinarily censure them unjustly, and secretly endeavour to disgrace them, and take away their good names, and love those that joyn with them in it: So how many Professours will rashly rail and lye in their passions? How few will take well a Reproof, but rather defend their sin? How many in these times, that we doubt not to be godly, have been guilty of disobedience to their Guides, and of Schism, and doing much to the hurt of the Church? A very great sin!* The same person * saith also, *That a man may be oft drunk, and oft commit fornication, he knows not justly how oft, and yet have true grace* *: Nay, he doth conclude (though he subjoyns some Cautions to avoid scandal) That *Solomon* (whose sin was more heinous than *Drunkenness*, *Fornication*, yea, or *Murder it self* (as he confesseth *) was not *unsanctified*, but had *true grace*; and notwithstanding his *Sensuality* and *Idolatry*, that he did *in other things continue his worship of the true God*. I hope I am not in a worse state than *Solomon*.

* Mr. Baxter. * Of Right to Sacram. Disput. 3. pag. 29, 30.

* Mr. Baxter. * Ib. pag. 329. * Ib. p. 327, 328.

Diotrephes. *Had we such a man as* Solomon *in his sin to deal with, we ought to use him as an ungodly man. I think* (saith the same Party, whose Authority you insist upon*) *So those that have lately committed scandalous notorious sin, and will not on sufficient perswasion manifest any satisfactory Repentance for it; we must presume them ungodly, till they will manifest Repentance; for we know, except they repent, they shall perish; and an undiscovered Repentance is to us as none: And our Divines at* Dort *conclude, That though a godly man lose not his Justification by gross sinning, yet he contracts such an incapacity of coming to heaven in that state, that that must be removed, or else he could not be saved.*

* Mr. Baxter. * ib. pag. 347.

Presumptuosus. It seems strange to me, that persons who for the present have a real actual interest in Christ (as all justified persons are supposed to have) should at the same time have no Right to his Institutions, and be in an incapacity of salvation. Is Christ *Theirs*, and are not his Sacraments *Theirs* too? Are the *Ordinances* more sacred and precious than the Redeemer? But they are uncapable of salvation, you say. Doth not this make a foul flaw in the Apostles Chain, *Rom.* 8. 30. *Whom he justified, them he also glorified?* But Sir (though your words sound that way) I hope you do not hold, that a Child of God can fall *totally* from the state of grace.

Diorephes. "We do not maintain that the Children of
Dr. *Twiss. ubi supra. p.* 29, 30. "God cannot fall from grace, albeit they should let the Reins
"loose to their lusts to commit sin, and that with greediness; but
"to the contrary we teach, that God keepeth them from falling
"away, by *putting his fear into their hearts*, according to that,
"*Jer.* 32. 40. *I will put my fear in their hearts, that they*
"*shall never depart away from me*: So that the right state of our
"*Tenet* is not, that God will keep them from falling away in
"spight of their presumptuous courses; but that he will keep
"them by him through an holy *fear*; which is as much as to
"say, he will hold them fast by him, by keeping them from pre-
"sumptuous courses; and accordingly *David*, after he had pray-
"ed that God would *cleanse* him from his *secret faults*, he en-
"treats God that as touching *presumptuous* sins, he would *keep*
"*him from them*, that so he might be *innocent from the great*
"*offence*. And as this was *Davids* prayer, so answerable here-
2 Tim. 4. 17. "unto was *Pauls* Faith; *He will deliver me from every evil*
"*work* (to wit, either by Obedience, or by Repentance, or else
"from every presumptuous course) *and preserve me to his hea-*
"*venly Kingdom*. And accordingly the Saints of God, as they
"are styled his *called ones*, *his sanctified ones*, so likewise are
"they denominated his *reserved ones* in the Epistle of *Jude*;
"for his course is to make them meet partakers of the inheri-
"tance of the Saints in light, not to save them in spight of their
"unfitness for it, but to make them first fit for it by holiness, and
"then to make them partakers of it. Thus Dr. *Twiss*.

Presumptuosus. The Children of God then are alwayes free from, at least a course of *presumptuous* sins; *Pauls* Faith, and *Davids* Prayer (which are *theirs* too) do secure them from

sins

ſins of that nature: But ſhould they commit ſuch ſins as would make ſo foul a flaw in their ſtate of ſalvation, as to put them into an *incapacity* of Heaven, I doubt whether it could be ſoader'd up again by Repentance: Repentance is a metal ſo *heterogeneous* and different, I am afraid it would never hold; for as nothing in the World but Chriſt, and that Evangelical Grace of his procuring, can put us into the ſtate of ſalvation; ſo certainly nothing elſe can reſtore us to it, if we make a receſſion from it.

Diotrephes. Why, Repentance is a part of the Goſpel, and one of the conditions of the Covenant of Grace.

Præſumptuoſus. I am taught otherwiſe by the Deputies of the Synod of *Gelders*, and their *Judgment* is recorded amongſt the Acts of the Synod at *Dort* *, wherein they declare, That *Repentance is not alwayes preſcribed with an intention of ſalvation; that it hath not Chriſt for its foundation*; and that *to be called unto Repentance, is not the grace of the Goſpel.* Nam hæc in ſolo Chriſto, & propter ſolum Chriſtum offertur, cum intentione ſemper ſalutis æternæ; *for this* (grace of the Goſpel) *is offered in Chriſt alone, and for Chriſt alone, and always with intention of eternal ſalvation.* So is not Repentance, as they ſay.

* *De Artic. ſecundo. pag.* 100. *par.* 3.

Diotrephes. It is not ſufficient to conſider how the grace of the Goſpel is offered; but we muſt conſider withall how it is to be received, and how to be kept.

Præſumptuoſus. I ſuppoſe there is little diſpute about that amongſt the *Orthodox*; Faith is concluded to be the ſole inſtrument or condition of *receiving* and *preſerving* this grace. To this purpoſe it is delivered with great approbation, as a Branch of Modern Divinity *, That [*In the Covenant betwixt Chriſt and his, there is no more for man to do, but only to know and believe that Chriſt hath done all for them.*]

* The Marrow of Modern Divinity *pag.* 119. *Edit.* 3.

Diotrephes. This muſt be a lively active Faith, not a dead one; and ſuch we ought to conclude his to be, who lives in groſs ſins. "I nothing doubt (ſaith Dr. *Twiſs* *) but a Carnal Chriſtian may be Orthodox throughout, and perſwade himſelf of a true Faith: But if his life be not anſwerable, we will be bold to tell him that his Faith is vain; for true Faith *worketh by love*, Gal. 5. And Faith working by love, is as much *as a new Creature*, Gal. 6. And *whoſoever is in Chriſt, is a new Creature*, 2 Cor. 5. And *they that are Chriſts, have crucified the fleſh with the affections and luſts*, Gal. 5. 24. Therefore where ſuch

Dr. *Twiſt.* * *Ubi ſupra. p.* 102.

" such a new Creature is wanting, where the flesh is not crucified
" with the affections and lusts, they are not Christs, nor in Christ,
" nor have any faith working by love.

Præsumptuosus. Whatever Dr. *Twiss* saith in his passion against his Adversary; I am confident he is far from affirming, That the Children of God do lose their Faith, as often as they commit the works of flesh. The Divines of *Drent* * (at the Synod of *Dort*) tell us very roundly, *it is false*; and that not only in respect of the *habit* of faith, but in respect of the *act* of faith too. *Ille sæpe manet, etiam dum homo peccat.* The Act of Faith *doth oftentimes remain even then when a man sins.* And a little after, *Quid vetat, quo minus sancti, dum ipsa actualia peccata, & quidem crassiora committunt, simul actum fidei sentiant?* What hinders the *Saints*, that they should not feel the effect and acting of their faith at the same time, when they commit the grossest sins?

* De persev. examen. Thes. 4. p. 275. par. 3.

Diotrephes. Sure you cannot think, they can *believe unto salvation*, at that time of their *gross sinning*, when they *contract* such a guilt and *incapacity of coming to Heaven, that if it be not removed by Repentance, they cannot be saved*; as you had it before from the Divines of *England* *, at the same Synod.

* Reatum damnabilem contrahunt; præsentem ad Regnum Cœlorum ingrediendum aptitudinem amittunt. De pers. ver. quoad ipsos Electos. Thes. 3. vid. etiam Thes. 4. & 5. inter Acta Syn. Nat. Dord. pag. 192, 193. par. 2.

Præsumptuosus. Sir, I wonder you or they should offer to say, That the *Saints* or *Godly* may fall into such a state, wherein they *cannot be saved*; when there is such an *absolute* Decree past for their salvation, as neither themselves, nor sin, nor hell, nor Devil can frustrate; nay, the power of God himself is not able to rescind it. This is the judgment of the *Hassien* Divines. at the Synod of *Dort*; They say, It is *Gods immutable Counsel to preserve his Elect in the true Faith, even unto the end; and through that* (Faith) *to bring them* ad æternam salutem necessariò & infallibiliter, *infallibly and necessarily to eternal salvation; which Counsel of God cannot be made void by any Creature*; Nec ab ipso Deo, propter ipsius immutabilitatem, revocari unquam poterit; *no nor ever be revoked, in regard of his immutability, by God himself.* And this Sir, is the only Sanctuary that

* De persever. Aphor. 5. pag. 315. par. 2.

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I flee unto for Refuge, this the only Rock that my hope anchors on.

Dietrephes. But you must first be sure to be set upon this Rock, before you can prudently build your hopes and confidence upon it.

Præsumptuosus. Sir, I have good assurance that I am of the number of the *Elect*; and the *Decree of Election layeth a certain ground of perseverance*; and *the faithfulness of God is by his promise engaged for it* on *their* behalf. Account of persever. * *pag.* 33, & 37. *By Mr. Baxter.

Dietrephes. I would not have you too confident of your own state; 'tis the advice of the Apostle, *Let him that thinketh he standeth, take heed lest he fall.* 1 Cor. 10. 12.

Præsumptuosus. Such as have no other evidence *, but their own *conjectures* and *seemings*, that they are in a state of grace, have reason to be jealous: But I hope you will not offer to lead me into an opinion that the *Elect* can *fall totally and finally* from the state of salvation; for * *that is an Error of dangerous consequence, against the grace and fidelity of God; if not against his wisdom and his power, and against the peace of the Saints; and therefore is to be carefully avoided and resisted, by those that would not wound their faith.* Ubi supra. *pag.* 14.

* *Amesius* saith, *Non ad timorem rejectionis exhortatur Scriptura veros fideles; quamvis nonnullos professione fideles, qui videntur stare, 1 Cor. 10. 12. hortatur ne nimis fidant sua professioni externa.* Bel. Ener. Tom. 4. l. 6. c. 3. th. 1. n. 2. p. 173.
* Mr. *Baxter.*

Dietrephes. That is not the thing I tempt you to; I am certain if you be elected, you shall be saved; but I would have you be upon sure grounds, before you pretend to so great an assurance of your Election; that you have obtain'd this assurance by an *immediate Revelation and Testimony of the Spirit*, I hope you will be more modest than to affirm.

Præsumptuosus. Sir, I do not pretend to any *Enthusiastical* assurance; a certainty of Election may be had, and the Synod of *Dort* (at least, most of the Divines thereof) do conclude, That every Elect person hath it sooner or later before his death *; and 'tis the *Faith* of the *Congregational* Churches expressed in their late *Declaration* *, That *men attending the Will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election.* So also by the *Presbyterian Assembly.*

* See the Apology for *Tilenus*, pag. 493.
* Chap. 3. n. 8.

Diotrephes. I shall not dispute that with you; I know it is the general *Tenent* of the *Orth dox*: But you must remember the Apostles Exhortation, *Give diligence to make your Calling and Election sure.* Your *effectual* Calling, make that sure first, and then you need not doubt your Election; for none are *effectually called*, but the *Elect only*, as the *Congregational Churches* * have declared.

* Ch. 3. N. 6. & Syn. Dort. Cap. 2. Art. 8.

Presumptuous. Sir, I am able to tell you not only the *man*, but the very *Text* he preach'd upon, with the *day* and *houre* when I was *effectually* called. I confess time was, when I lay among those *loose corns* that were very fit to have been *blown off*, but such a *Fast* Sermon did I hear from *N. N.* as melted my heart and spirit into that *frame* and *temper*, that I shall never forget it. This *Sermon* was a preparation to the *Solemn League and Covenant*; and I was so fit for the impression at that time, that I made no objection or scruple at it. And having upon this *Call* espoused the [*Good Old Cause* (though I say it) I have been true to it ever since, according to the several degrees of light which I have received. How constant I have been in frequenting publick and private meetings; How much I have contemned the World, and laid out my self upon this account; nay, how much I have suffered for godliness in evil times, and in the sharpest tryals never shrunk; these things are not so fit for me to relate, as for some of my Neighbours, that have been very well acquainted with them.

Diotrephes. There are many which make fair shewes, and yet have no sound root of grace in them, in time of temptation they fall away; and I wish you to consider what the Lord saith by the Prophet, *Ezek.* 18. 24. *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.*

Presumptuous. Divines do conclude from the *freeness* of Gods *grace*, and the *absoluteness* of his power, and the *unchangeableness* of his *Counsel*, and the *greatness* of his *Wisdom*, that he will not suffer any of his Elect * to miscarry, and these are the pillars * I am taught to lean upon. "And *John* 10. 29. Christ plainly giveth us to understand, that his sheep are in the hands

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* Dr. Sprint. ubi supra. p. 46. Dr. Twiss ibid. pag. 172.

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" of his Father, and that none is able to take them out of his " hands: And accordingly St. *Peter* ſaith, 1 *Pet.* 1. that they " are kept by the power of God through faith unto ſalvation; " yet when we ſay that this faith cannot be loſt, we deliver it up- " on ſuppoſition of Gods purpoſe to maintain them in that ſtate " of grace, againſt all the powers of darkneſs; which purpoſe is " manifeſt by his promiſe, *I will put my fear in their hearts,* Jer. 32. 40. " *that they ſhall never depart away from me.* As for that Text Ezek. 18. 24. which you alledge, it makes nothing to this purpoſe, as the Profeſſours of *Leyden* * have learnedly obſerved, [*Quia eo loco non* * *Cenſura in* *aſſeritur abſolutè quod verè juſtus aliquando deficiat*; becauſe *Confeſs. cap. 18.* *it is not abſolutely affirmed in that place, that one truly juſtified* *ad finem.* *may fall away; but what will become of him if he does; that* *pag. 254.* *ſo by this commination, the Prophet may make thoſe cautious, who are running the Race of Righteouſneſs, and fright them from defection?* But he knew well enough their defection is impoſſible; for *the gifts and calling of God are without Repentance,* Rom. 11. 29.

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Præſumptuoſus. Though there be a great affinity and likeneſs betwixt the Elect of God, and ſuch as are indued only with a temporary faith; *Vigere tamen in ſolis electis fiduciam illam quam celebrat* Paulus, *ut pleno ore clament* Abba, *Pater,* ſaith Mr. *Calvin* *: Yet the gift of prayer, whereby they can with * *Inſt. l. 3. c. 2.* *Sect. 11.* boldneſs approach the Throne of grace, and in all their needs cry *Abba,* Father, This is vigorous in the *Elect* only; and by the priviledge of this *gift*, I am confident of my *Election.* I ſuppoſe you do not think that the *Elect*, when once *regenerate*, are forthwith *impeccable*; and for ſins of infirmity, which the *regenerate* daily falls into, through *inadvertency* or *negligence*, they do not interrupt his *ſtate* of Juſtification, nor cut off his *hereditary* right to the Kingdom of heaven, as the *Britiſh* Divines have de- * *De Art. 5. ſect.* termined at the Synod of *Dort* *. *192. pag. 84.*

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Diotrephes. The ſins you are reported to be guilty of, are too groſs to be called ſins of *infirmity*.

* *See the Apol. for Tilen. p.* 380, 381.

Præſumptuoſus. The Divines of the Synod at *Dort* *, do put the ſins of *regenerate* perſons upon the account of their *ignorance* and *infirmity*; and there is good reaſon for it, becauſe they happen alwayes upon Gods *deſtitution*, and the *with-drawing* of his grace *: Hereupon Dr. *Damman* (one of the *Scribes* of that Synod) ſaith, *That the Regenerate cannot omit the performance of what is required of them, if God performs what he hath promiſed to them*; and *when God doth his part, we cannot omit ours.*

* *Ibid p.* 382.

Diotrephes. I would adviſe you to conſider what the Apoſtle ſaith, 1 *Cor.* 6. 9, 10. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God! Be not deceived; neither Fornicators nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* And *Gal.* 5. 19, 20, 21. *Now the works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witch-craft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like; of which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* Now I appeal to your own conſcience, whether you be not guilty of ſome of theſe ſins, which (you hear the Apoſtle ſaith) exclude men from a portion in Gods Kingdom.

* It is true, the Children of God may ſometimes be overtaken with ſome foulſin, as *Devid* was, and they may continue in it to long, without bringing forth ſo clear and full evidence of Repentance and ſatisfaction to the Church of God, as the condition of their ſin requires; and in this caſe they may be for a time, as Trees in the Winter. Dr. *Twiſs. ib. p.* 103.

Præſumptuoſus. I will not go about to juſtifie my ſelf * in all particulars there mentioned by the Apoſtle; but he puts [*Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings*] into the ſame Catalogue; and ſaith, that theſe are of like force with the reſt, to exclude men out of the Kingdom of Heaven: And yet you heard even now the Judgment of that painful Divine Mr. *Baxter*, who affirms, That *many in theſe times, whom we doubt not to be godly*, are guilty of theſe things; and that *a man may be oft drunk, and oft commit Fornication, he knows not juſtly how oft, and yet have true grace:* And therefore leſt you ſhould vilifie and diſgrace the *godly*, you muſt

must not underſtand thoſe *Texts* of the Apoſtle, of the guilt of ſome particular ſins *; but of their *habituated ſtate* and trade of life in a proſecution of all ſins.

* *Nec irrita redditur juſtificatio intervenient reatu particularis peccati, licet atrocis & conſcientiam graviter ſauciantis. Nam huic juſtificationi è diametro opponitur non quilibet reatus cujuſcunque peccati, ſed reatus univerſalis omnium peccatorum nondum expiatus.* Theol. M. Brit. *de perſev. Elect. Th.* 6. Act. Syn. Dord. *pag.* 194. *par.* 2.

Diotrephes. I would not have your ſoul miſcarry; and therefore I muſt ſay with the Apoſtle, *Epheſ.* 5. 6. *Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the Children of diſobedience.*

Præſumptuoſus. I pray good Sir, obſerve the expreſſions of the Apoſtle; he ſaith, *Becauſe of these things, the wrath of God cometh upon the Children of diſobedience* *: He doth not ſay, *becauſe of theſe things*, the wrath of God cometh upon thoſe *Elect* perſons, whom he hath *accepted in the Beloved*, and *adopted* into the number of his Children; ſin hath not the ſame effect in them, as it hath in the Children of wrath.

* Thoſe Divines do add in the place now alledged, *Nec reatus cujuſcunque perſonæ (juſtificationi opponitur) ſed reatus incredulorum Chriſti ſanguine nondum ablutorum, nec cujuſvis menſuræ reatus, ſed reatus talis, propter quem odium Dei hoſtile perſonæ reæ ſuperincumbit. Qui ſemel vera fide juſtificatus eſt, nunquam erit poſtmodum hoc modo reus.* Hzc. *Ibid.*

Diotrephes. What do you make the ſame Fact for nature, quality and ſubſtance, to be a *little* ſin in one man, and a *grievous* out-crying ſin in another?

Præſumptuoſus. So we are taught by our *Orthodox* Divines; *Nullum certe eſt peccatum contra & primam & ſecundam legis divinæ tabulam, &c.* Say the Deputies of the Synod of *Groningen*, in their Judgment given in at the Synod of *Dort* (*de Articulo quinto*) *There is no ſin, whether againſt the firſt or ſecond Table, except that one ſin againſt the Holy Ghoſt, but the Elect may, and oftentimes do fall into it; but there is a great difference betwixt the regenerate and unregenerate; for though they commit the ſame ſins, yet the reaſon, mode and exit hereof is far different:* So ſay the *Haſſian** Divines too, and thoſe of *Embden* *. But what need we go ſo far for Authority? we have Mr. *Baxter*, who is *inſtar omnium*; and he ſaith in the Preface to his *Grotian Religion* (Sect. 18.) *that the ſin of Peter, David, &c.*

Inter Acta Syn. Nat. Dord. par. 3. pag. 282. f. Juſtificati quandoque ſuo vitio incidunt in atrocia peccata. *Theol. M. Britt de* 5. *Articulo. ib. pag.* 192. *par.* 2.

* Ib. par. 2. pag. 216. theſ. 8.

* Pag. 220. theſ. 13, &c.

was

*was exceedingly in regard of manner, ends, consomitants, &c. different from the like fact in a graceless man**: And to the like purpose (*Sect.* 20.) where he makes the *uncharitable passages* (as he calls them) in Mr. P. his *very learned Book*, with his *other failings*, to be *more heinous sins* (though not *materially*) and of more dangerous consequence, than the *sins* of *David* and *Peter*.

* A few sharp passages of exact truth, amount to a greater guilt in some men, than Adultery, Murder, Perjury, the denial of Christ do in others, by *Mr. B's Doctrine.*

Diotrephes. The Scripture saith, *There is no respect of persons with God.*

Præsumptuosus. That passage of Scripture (as often as it is repeated) must be understood in a restrained and limited sense; for God looked upon all men *in pari statu & conditione*, in a *parity* of condition, they lay exactly *level'd* in a state of *equality*, when he *elected* some to life, and *reprobated* the rest to destruction. It was the naked *entity*, and person only, not any *quality* that he respected in them, according to the Synod at *Dort*: And there is no sin so small *, but it brings damnation to these Reprobates; and yet there is no sin so great, that can bring damnation to those Elect.

* See the Declar. of the Congregational Churches. *cap.* 15. *n.* 5.

Diotrephes. The Apostle tells you plainly, That *if you live after the flesh, you shall dye*, Rom. 8. 13.

Præsumptuosus. 'Tis very true, if you understand it of the unregenerate, who were never sanctified; but for the regenerate, the Divines at the Synod of *Dort* do conclude*, That although they fall into most *foul* and *heinous* sins, that do directly *waste* the conscience, yet is the *seed* of Regeneration with all *fundamental* gifts, without which the *state* of Regeneration cannot possibly consist, preserved *safe and sound* in them; so that they have a *saving faith*, and the *Holy Spirit*, and Gods *special favour*; insomuch that their *universal Justification, state of Adoption, and right to the Kingdom of heaven, do yet remain uncancel'd, unviolated, and immoveable.* The Synod in their very *Canons** hath determined, That the Regenerate cannot commit *the sin unto death, or against the Holy Ghost; so as to be altogether forsaken of God, and throw themselves into everlasting destruction.* And the Divines of great *Britain**, have observed, That *their most grievous sins are so far from disturbing*

* See the *Apology* for *Tilenus*, pag. 86, 87. Mr. *Baxter* saith, Because Gods purpose is unchangeable, he will keep them from such sins as are inconsistent with habitual grace. In his *Preface to the Grot. Reas. Sect.* 16, 17.

* Chap. 5. Art. 6.

* See the Apology for *Tilenus*. p. 385.

the

the Justification and Adoption of the faithful, that practical Divines especially, do resolve, that God doth often permit such sins in them, that their Justification and Adoption may be the more confirmed to them: And other *Orthodox* * Divines, do make sin a part of the *means* in order to the *execution* of the Decree of Election.

* Mr. *Norton. Orth. Evang. pag.* 56. *f.*

Diotrephes. Sure the regenerate cannot live in any known sin.

Præsumptuosus. Then they cannot sin against conscience, which is false. Doth not the Apostle profess *, *What I do, I allow not*; he knew what he did *, though he could not approve of it. And this he doth not speak (by a *fiction* of Law) in the person of the *unregenerate*, as the *Remonstrants* erroneously teach; but he speaks it of himself (as all the followers of Mr. *Calvin* do maintain) and yet this Apostle was regenerate without all peradventure.

* Rom. 7.

* Indeed none sin more against knowledge, than the godly when they do sin. Mr. *Baxters* Directions for peace of Conscience. *pag.* 464. *Edit.* 2.

Diotrephes. I am sure God hath made a promise concerning the Regenerate *, That *sin shall not have dominion over them.*

* Rom. 6. 14.

Præsumptuosus. We must distinguish of these three things (saith *Diodati* *, one of the Synod sent from *Gexeva*) the *Kingdom, the dwelling, and the opposition of sin*; *the first is annihilated, and brought to nothing in believers*; *the other two remain for their exercise and humiliation*; and of that complaint of the Apostle, *O wretched man that I am*, ver. 24. he saith, *It is an exclamation for his misery of being under the bondage of sin.* When the Apostle therefore saith, *Sin shall not have dominion over you*, the meaning is, *sin* shall not have *authority* to *destroy* you; but it may have power to *tyrannize* over you; and then 'tis not so much your fault, as your affliction.

* Annot. ad Rom. 7. 17.

Diotrephes. But the Apostle saith in the same Chapter, *Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof*; for who *thus* commits sin, *is the servant of sin*; and such a one is not *at that time*, the servant of God; for Christ saith, *A man cannot serve two Masters*, which are so opposite as God and sin are.

Præsumptuosus. Sir, you are much deceived. Mr. *David Dicson* * proves this, for the consolation of the faithful, from the example of the Apostle, *Rom.* 7. 25. *So then, with the mind I man,*

* Ad ver. 25. cap. 7. ad Rom.

I my self serve the Law of God; but with the flesh, the Law of sin. As if he had said, *Now (that for the consolation of those who bewail their sins, I may summarily recall all what I have said concerning my self) I profess I have not attained unto that measure of holiness to which I aspire; but together with the rest of the Saints, I go on bewailing and striving, under hope of deliverance; and as it were divided from my self, the Spirit and the flesh striving between themselves in me*, with my mind *indeed, or that part of me which is spiritual, and renewed, I do with* delight *serve the Law of God; but with the flesh, or that part of me, which is not renewed, as it were a* Captive *brought under the yoke*, I serve *the Law of sin, or the prevailing inclination of corrupt nature.* And Mr. *Baxter** grants as much, by affirming that the same man having *flesh* and *spirit*, may have two contrary *ultimate* ends. To this I may add, That there is a great difference betwixt a sin that is invited and espoused, and so reigns by our *free election* and suffrage, and a sin that gets possession by Gods *efficacious permission* and *order*; he withdrawing his assistance, and our guards to make way for it.

* Of saving Faith, p. 92.

Dietrephes. I pray have a care you do not forget your self, and lay your sins upon God; for to impute your faults to him, is blasphemy.

Presumptuosus. Sir, I shall take care to confine my self within the limits of such expressions as are consonant to sound Doctrine. What think you of the *Elders* and *Messengers* of the *Congregational* Churches? I hope *their* faith being the *Confession* of the *Assembly* double refined, will pass for currant with you; and they declare (as the *Assembly* had done before them) That Gods *determinate** *Counsel extendeth it self, even to the first Fall, and all other sins of Angels and men, and that not by a bare permission*: That God *ordained whatsoever comes to pass**, without exception: And Mr. *Norton* saith, That God is *the fore-determiner of the sinfulness of the action to his own glorious and blessed end**: And you may remember the words of Dr. *Damman*, That *when God doth perform his part, we cannot omit ours.*

* Chap. 5. n. 4.
* Chap. 3. n. 1.
* Orth. Evang. pag. 63. l.

Dietrephes. Methinks you are departed from the Subject of our Discourse; neither can I see to what end you alledge the former passages.

Presumptuosus.

Præsumptuosus. I follow the thread of our Discourse as evenly as I can; and these Allegations are to let you understand, that the *Regenerate* are not so much to be blamed for their *omissions* and *lapses*, as you imagine, because these fall out according to Gods own will, and by his special order.

Diotrephes. I know you may *do more good* than you do, and *omit* more evil than you omit, if you will; and through your default herein, you shew your self very disingenuous in *grieving* the good Spirit of God, and hereby you incur his displeasure in a very high degree.

Præsumptuosus. Gods displeasure I know is dreadful to such as lie under the burden of it; but a *Professour* ought not to give himself so great a temptation as to fear it; this is the judgement of Mr. *Caryl*, Mr. *Burroughs*, Mr. *Strong*, Mr. *Sprig*, Mr. *Pritty**; for they have commended a Book wherein I am taught thus, "[In case you be at any time, by Reason of the weakness "of your faith, and strength of your temptations drawn aside, "and prevailed with, to transgress any of Christs Command- "ments, beware you do not thereupon take occasion to call "Christs love to you into question; but believe as firmly that he "loves you, as dearly as he did before you thus transgressed; for "this is a certain truth, As no good in you, or done by you, did or "can move Christ to love you the more; so no evil in you, or "done by you, can move him to love you the less.] To which purpose I consider, That he *chose me to salvation*, when I was yet in my sin; and if my sin could not provoke his displeasure against my person *then*, when I was *without Christ*; much less can it do so *now*, when he hath made me *accepted in the Beloved*. Ephes. 1. 6.

* The Marrow of Modern Divinity. *pag.* 201 *Edit.* 3.

Neither can the Spirit of God be *grieved* at my *infirmities*; and that upon this account; for a wise person will not be *grieved*, but either for *omitting* what he would have done, or for committing what he would have left *undone*. How then can the Regenerate *grieve* Gods Spirit? For as to every *good* Act, he doth *determine* our will to that, and *produce* it by an *irresistible* efficiency; and *this* being *good*, and according to his will, it cannot *grieve* him. As for every *evil* Act, his *determinate Counsel* extendeth it self to *that* too; and that *not by a bare permission only**; nor as the Authour of nature (that he may not be wanting *to his charge of* Providence) affording such a

* Declar. of Congreg. Ch. *ut supra.*

ſimultaneous concourſe as the nature of the *ſecond* cauſe requires that it may uſe its natural *liberty*; but by way of *predetermination* a moſt *efficacious* Decree *; ſo that 1. *He is the Author of the Act wholly.* 2. *He is the fore-determiner, orderer and governour of the ſinfulneſs of the action to his own glorious and bleſſed end*, ſaith Mr. *Norton*; therefore is according to his *good pleaſure* too, and how then can it be ſaid to *grieve* him? eſpecially ſeeing he hath *his own glorious and bleſſed end* in it, for which he *fore-determines* it? And every *ſinful Act* being thus *ordered* and *fore-determined*, it is impoſſible a poor Creature ſhould *avoid* it, and conſequently I can *omit no more evil than I do omit*; neither can I do *any more good than I do*; for the *Orthodox* do conclude *, That *every good act* is *immediately from God*, and *of his irreſiſtible production*; if therefore I can do *ſome* good more than I do, I can do *ſome* good that is *not immediately from God*, nor of his irreſiſtible production, which they account abſurd; that I do *all* the good that God irreſiſtibly *produceth* in me, appears from hence, becauſe otherwiſe God ſhould irreſiſtibly *produce* ſomething which is *not* produced; and conſequently it ſhould *be*, and *not be*, and be *reſiſtible*, and *irreſiſtible*, which are plain contradictions. That this is no *ſingular* opinion, you may aſſure your ſelf from hence, that 'tis conſonant to the *faith* of the *Congregational Churches* *, who declare concerning Believers, That [*their ability to do good works, is not* at all *of themſelves, but wholly from the Spirit of Chriſt; and that they may be enabled thereunto, beſides the graces they have already received, there is required* an actual influence *of the ſame holy Spirit, to work in them to* will *and* to do *of his good pleaſure.*

* Dr. *Twiſs*. ib. pag. 88. 89. 90.

* We do require that God ſhould immediately and irreſiſtibly work all our good works in us; (and) we acknowledge this to be neceſſary unto every good act. Dr. *Twiſs, ubi ſupra. p.* 182.

* Chap. 16. n. 3.

Diotrephes. You would have cited the *Theſis* entire, if it had been for your advantage, but it was not; for they add in the very next words, [*Yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unleſs upon a ſpecial motion of the Spirit; but they ought to be diligent in ſtirring up the grace of God that is in them.*

Preſumptuoſus. I omitted this Clauſe, not only becauſe it was not to my purpoſe, but alſo becauſe I conceived it very abſurd, if not contradictory to the former words. For 1. What doth that [*diligence in ſtirring up the grace of God in them*] ſignifie?

nifie? if it ſignifieth either *to will*, or *to do*; that (whichſoever it is) is not to be performed (as they declare) without *an actual influence of the ſame holy Spirit*; and then 'tis abſurd to ſay, they are bound to it without *a ſpecial motion of the Spirit*. For 2. If they bound to *perform* ſuch *a duty* without *a ſpecial motion of the Spirit*; and yet are not *enabled thereunto* without *an actual influence of the ſame holy Spirit* (as they declare *they* are not) then are they (even in a *Covenant of Grace* too) bound to *impoſſibilities*, which is abſurd. And 3. Why *ought they to be diligent?* for if *an actual influence of the Spirit be required hereunto*, then their *diligence* without *it*, is impertinent, if not impoſſible; and when that *actual influence of the Spirit* is upon them, if it works *irreſiſtibly* (as the *Orthodox* maintain it doth) then all diligence is utterly ſuperfluous unto ſuch an operation. And 4. In this caſe *Believers* cannot *be negligent*; for *neglect* certainly is the pretermiſſion of ſome *poſſible* performance; which cannot have place here; for the *good work* cannot be performed without ſuch *an actual influence*; (therefore it is not *poſſible* without it) and with that *actual influence* it cannot be *omitted*; for that influence is *irreſiſtible*.

Diotrephes. You ſeem to lay the ſin of the Regenerate upon Gods *deficiency* in affording grace *neceſſary* to avoid it.

Præſumptuoſus. This is no more than what is done by our *Orthodox* Divines. Do they not conclude that he did withdraw from * *Adam* grace and light *ſufficient* unto his perſeverance? and ſo he doth when he pleaſes, from the *regenerate* too *; which is the reaſon of their ſeveral *lapſes* and failings; for as Mr. *Baxter* tells us (in his Preface, Sect. 16.) the Synod of *Dort* ſay, That *if you ſpeak of power in them, the Regenerate cannot ſtand.* And, that *they are not always ſo led and moved by God, as to be preſerved from the ſeducements of concupiſcence, but by his juſt permiſſion are carried away into grievous and heinous ſins.* 'Tis by the power of God only that they ſtand; *their ability is not at all of themſelves*; and *beſides the graces they have already received, there is required an actual influence of the Spirit*, and that *irreſiſtible*; when *this* power is withdrawn, they muſt needs fall; and therefore Dr. *Damman* (as was obſerved

* *As was ſhewed above in the firſt Dialogue.*

* God may withdraw his grace, as he did from *Peter* and *David* in their ſin. Mr. *Baxter's* Directions for peace of Conſc. pag. 465. *Edit.* 2. *Chap.* 5. *Art.* 4.

served before) tells us, That *when God doth his part, we cannot omit ours.*

Diotrephes. But God doth not withdraw his gracious assistance, but upon mans provocation and *neglect* to co-operate with it.

Præsumptuosus. Yes, God hath liberty to do it for his *meer pleasure*, being *tyed* by no *Law* unto his Creature. Thus he did by *Adam* in his state of innocency, and he hath several good *ends* in it, his own *glory*, and their *benefit*, as the Divines of *Drent* determined at the Synod of *Dort*. The *British* Divines say (as you heard even now) that their *Justification and Adoption* are thereby *confirmed*: And those Divines of *Drent* add further, That *those sins which in the wicked have the nature of punishment, have in the faithful the nature of fatherly castigation.*

§ See the Apology for Tilenus. pag. 385.

Ibid.

Diotrephes. But will they not be *bitterness in the latter end* think you, as the Prophet *Jeremy* hath it? *Chap.* 2. 19.

Præsumptuosus. To the *unregenerate*, to whom they are *damnable*, they must needs be so, but not to the *Elect*; whose *slips* and *failings*, Mr. *Perkins** tells us, are *priviledges* annexed to their *adoption* and paternal *castigations* for their benefit; and as a *remedy* against *doubting* or *desperation* of our Election, and Gods *mercy*, he prescribes this meditation amongst others [*Lapsu non tolli gratiam & fidem, sed illustrari*] That *sin doth not take away grace, but illustrate, and make it brighter.* Now I hope you would not have a man to be in anguish and bitterness of spirit, for suffering *chastisement*, which is derived to us as *a special favour* from God, a great testimony of the love of our heavenly Father; for what saith the Apostle from *Solomon*, Hebr. 12. 5, 6, 7, 8, 12. *My son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth, he chasteth; and scourgeth every son whom he receiveth: If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chasteneth not; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Wherefore* (saith the Apostle) *lift up the hands which hang down, and the feeble knees.* The Apostle turns it into an use of *Consolation* to the faithful.

* In Armilla aurea, cap. 37.

Ibid. cap. 42.

Diotrephes,

Diotrephes. Admit the *slips* and *falls* of the *faithful* be *paternal castigations* (according to the Judgment of those great Divines) and so from Gods *special* Favour and Providence (as all other *paternal castigations* are) yet the Apostle saith in the place alledged by you *, That *no chastning for the present seemeth to be joyous, but grievous*; and therefore you ought to be grieved, and to mourn upon this account. * Ver. 11.

Præsumptuosus. The Apostle in those words tells you, how *chastisement* is usually resented according to the judgment of the flesh, *Ex carnis judicio nulla castigatio videtur esse materia gaudii, sed tristitiæ tantum*; as Mr. D. *Dicson* doth expound it; and (as the most Learned and Reverend Dr. *Hammond* paraphraseth the words) *'tis true indeed that there is in all affliction, that which is ungrateful to flesh and blood*: But such as have made a further progress in Christianity, and are advanced to a higher state of *spirituality*, they can *glory in Tribulations* *; and if the Apostles, *being beaten*, could *rejoyce, that they were counted worthy to suffer shame*, in that kind *for* Christs *Name*; much more may they rejoyce and glory in those other *paternal castigations* (their sweet sins) which are altogether agreeable to their *sensual* appetites. * Rom. 5. 3. *Acts 5. 40, 41.

Diotrephes. The Apostle saith, That *without holiness no man shall see the Lord*, Hebr. 12. 14.

Præsumptuosus. Is not the Apostles injunction for *following peace with all men*, as strict as for *following holiness*? Do you think *this* duty necessary to salvation too? But to prætermit that, I hope Gods *paternal castigations* are not such enemies to *holiness*, but they may very well be reconciled, and dwell together.

2. Dr. *Twiss* * tells us, That *the very Children of God have savage lusts, and wild affections in them* (he takes the observation from *Davids* prayer, *Psal.* 51. 10.) *the curing and mastring whereof, is no less work, then was the work of Creation, or making of the World.* He saith also, that after their effectual Calling, *They have cause sometimes to expostulat with God, for hardning their hearts against his fear.* Whatever you alledged before out of this Dr. as delivered in his passion, you see his judgment in cool blood; nay, Mr. *Baxter* * delivers it as the opinion of most of our Divines, That a man that is *unsanctified*, must be a *greater* sinner than *Solomon* was, * *Ubi supra.* p. 20. See also what I cited out of him above in the Margin. *ibid.* p. 116.

* *Of Right to Sacram. Disp.* 3. *pag.* 326, 32

3. Our

3. "Our Right and Title to the Kingdom of Heaven, and
" consequently to the Vision of God, is not derived from any
" actions of our own, or placed in them, or built upon them;
" but it is placed in *a free adoption*, and in our *conjunction* with
" Christ. And therefore our *right* unto the Kingdom, is not
" taken away, unless *that* be taken away wherein it is founded.
" *If sons, then heirs; heirs of God, and co-heirs with Christ*,
" Rom. 8. 17. Manente ergo adoptione & in Christum insitione,
" extra viam regni aberrare potest fidelis, at jure regni hæreditatio excidere non potest: *Therefore the faithful, his adoption and ingrafting into Christ remaining, may wander out of the way of the Kingdom, but he cannot loose or fall from his hereditary right to it**: This is that which supported the death-bed faith of his late *Highness*, O. C*. who speaking (then) of the Covenant, is reported to say [*Whatsoever sins thou hast, dost, or shalt commit; if thou lay hold upon free-grace, you are safe; but if you put your self under a Covenant of Works, you bring your self under the Law, and so under the Curse, then you are gone:*] For holiness therefore (to appear before the presence of God in) *Deus providebit*, God will take care to put it upon us. The *Elect* (with that blessed Apostle) desire *to be found in Christ, not having in their own* (inherent) *righteousness**; *but that which is* (imputed) *through the faith of Christ, the righteousness which is of God by faith*, Phil. 3. 9.

Inter Acta Syn. Nat. Dord. pag. 194. par. 2. Theol. M. Brit. Judic. de Artic. quinto.

* Thus the *Brittish* Divines at *Dort*.

* A Collection of several passages concerning his late H. O. C. in the time of his sickness. pag. 6.

* Renouncing all Righteousness in my self by the works of the Law, and having only confidence in that which is by Faith: *Non in meorum operum inhærente justitia, sed in illa Christi imputata, quæ à Deo gratis datur.* Dicton. *ad Phil.* 3. 9.

Diotrephes. I am of that opinion, that the dominion of any one sin is inconsistent with saving grace and justification. Mr. *Baxter's Account of persever.* pag. 40.

Præsumptuosus. Though your Authour be a *singular* man, yet I will not say that that's but one *Doctors* opinion; but I am sure St. *Paul* found it otherwise by experience, at least if our ablest *Calvinists* do rightly interpret him; for he saith, *Rom.* 7. 14. *I am carnal, sold under sin*; that is (as *Diodati** expounds it) *altogether subjected as a slave, bought for a certain price of money*; and he alledgeth to this purpose, 1 *Kings* 21. 20. where

* Ad locum.

it is ſaid of *Ahab*, Thou haſt *ſold thy ſelf to work wickedneſs in the ſight of the Lord.* To whom agreeth Mr. D. *Dieſon* upon the place, *Cogor meipſum carnalem agnoſcere ——— I am conſtrained to acknowledge my ſelf carnal, and as a ſlave ſold, that I might be ſubject to ſin, out of whoſe Fetters I cannot free my ſelf, but am often carried whether I would not.* This is acknowledged to be the Apoſtles condition, who doubtleſs was in the ſtate of grace and juſtification. If by the *dominion of ſin* you mean ſomething elſe; then I demand,

2. When may we conclude that ſin hath dominion over a man? *David* you know, after he had been wounded with the beauty of *Bathſheba*, he ſent Meſſengers to court and woo her for his entertainment; when ſhe was brought, he lay with her; after that, he ſent for her husband from the *Leaguer* to cloak his ſhame; but becauſe he could not tempt him by ſhewes of pity, and other fair means *to go in to her*, he made him *drunk*, that in that diſtemper he might ſerve the ends of his *luſt* upon him; and becauſe this device would not take neither, he conſpired his *death*, and ſent an expreſs Order to *Joab*, to take a ſpecial care to *murder* him, though *many* gallant men were expoſed to the ſlaughter to bear him company. Notwithſtanding all this, our Divines do conclude, That ſin had not *dominion* over *David* (at that time;) his *ſtate* of juſtification was not diſſolved or interrupted, and his adoption remained immoveable; for ſuch as are once regenerated, ſin can never have *dominion* over them (to their condemnation;) *they are not under the Law* (where ſin hath dominion to that effect) *but under grace**; the *Spirit*, which is given them at their *new birth*, *abides with them for ever**; and *where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17.

2 Sam. 11. 15. 17. *Act. Syn. Nat. Dort. p.* 194. *par.* 2. * Rom. 6. 14. * John 14. 16.

Diotrephes. He that hath not more hatred, than love to any ſin; and that had not rather be rid of it, even in the uſe of Gods means, than keep it, in regard of the habituated ſtate of his will is under the dominion of ſin, and in a ſtate of damnation. Account of perſever. *ubi ſupra.* Mr. Baxter.

Preſumptuoſus. (1.) Is this conſiſtent with ſuch a man as *David*, his having two contrary *ultimate* ends?

(2.) There is a *combate* betwixt the *inward* and the *outward*, the *ſpiritual* and the *carnal*, the *new* and the *old* man, *which they only do underſtand, who feel it in themſelves*, Et vim peccati, etiam ſanctiſſimas actiones, aliquo modo polluentis, & vitæ

ſuæ

suæ telam totam, longè latèque pervadentis experiuntur; *and have experience of the power of sin polluting in some measure, their most holy actions, and spreading over the whole course of their lives*, saith Mr. D. *Dicson* *.

* Ad Rom. 7. 22, 23.

(3.) But such as are under such conflicts, you say, will use *Gods means*, &c. What are Gods *means*? Are they not his holy Ordinances? He that doth diligently frequent *these*, that hears the Word, and delights in Religious *Conferences*, and is constant at his *Devotions* and Prayers, doth use Gods means; and thus did *David*, saith Mr. *Baxter* *; [" I verily think that after his sin, " *David* went on in his ordinary course of Religion and Obedi- " ence in all things else (abating in the degrees;) and blessed be God, so do I; and this is evidence sufficient of the *habituated* state of the will.

* Pref. to the Great. Relig. sect. 29.

(4.) If a man cannot get rid of his sins upon this account, at least, he may comfort himself (as to the event) that God sends *them* for *fatherly chastisements*, as Mr. *Perkins* speaketh, and raise his soul up with this meditation, [*Lapsu non tolli fidem & gratiam sed illustrari*;] sin serves rather to *furbush* our faith, and the divine grace in us, than to expell it. To this purpose Dr. *Twiss* saith, [*That all things work together for the good of them that love God*, " is as true, as the Apostle *Pauls* Epistle to the " *Romans*, is the Word of God: And Bishop *Cooper*, a *Scottish* " Bishop (saith he) applies this to mens sins amongst other " things, shewing how *they* also do work *for a mans good*. And in another place speaking of himself, the Dr. hath these words, [*I take notice of Gods hand sometimes* hardning me against his fear, *yet God knows I take no* comfort *in it, but rather* in this, *that God knowes how* to work it for my good; *according to that of* Austin, *Audeo dicere, utile est superbis in aliquod apertum manifestumque cadere peccatum, &c.* " And when I " find that my sins do not make a *final* or a *total* separation be- " tween my soul and God, this may well tend to the *Corrobora-* " *tion* of my faith, and *perswade* my soul that *nothing shall be* " *able to separate me from the love of God in Christ Jesus our* " *Lord*; and I have good cause to *take comfort in this*, saith " that learned Dr.

Ibi supra. pag. 1031. 1032.

Pag. 95.

Mr. Baxter saith, that *David* chose fleshleasing for it selfas his ultimate end. Of saving faith, ibi supra.

(5.) But suppose a man should feel some *pleasure* in the act of sin, as to the *flesh* and *outward* man, yet he hath no need to fear the *dominion of sin*, or *sins of damnation* *, if he car-

* Mr. Baxter

ries

ries a *hatred* towards it in his *spirit*, and *inward man*; for this is exactly the case of the *regenerate*, if you will allow (with our Divines) that the Apostle speaketh for *their* comfort, no otherwise then as he found by experience in his own person, *Rom.* 7. 14, &c. *I am carnal* (saith he) *sold under sin; for that which I do, I allow not; for what I would, that do I not; but what I hate, that do I*; (which he would not have done, had he not found some pleasure in it:) *If then I do that which I would not, I consent unto the Law that it is good. Now then it is no more I that do it; but sin that dwelleth in me; for I know that in me, (that is, in my flesh) dwelleth no good thing: For to will is present with me; but how to perform that which is good, I find not; for the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.* From which Discourse of the Apostle, Mr. D. *Dixson* * draws several Arguments of *Consolation*. From the 16. *verse* (he saith) the Apostle comforts *himself*, and other *combatants* with these Arguments.

* *Ad locum.*

1. *Ego ipse Apostolus*, &c. *I my self an Apostle, am in the number of those who bewail the imperfection of their holiness, and feel in my self the same combate and trouble with them, from the imperfection of my obedience; therefore such as bewail the imperfection of their holiness, have consolation, seeing they suffer nothing but what other Saints, yea, and the Apostles themselves are subject unto.*

Lactantius brings in a person thus excusing himself. *Lib.* 4. *Cap.* 24. *Volo equidem non peccare, sed vincere indutus sum enim carne fragili, & imbecilla: hæc est quæ concupiscit, quæ irascitur, quæ dolet, quæ mori timet. Itaque ducor invitus, & pecco, non quia volo, sed quia cogor.*

A second Argument of Consolation is this, *That out of this conflict there ariseth a sign of Sanctification begun in such a Combatant; and a consent to the Law of God, that it is good and holy:* For if I do what I would not, then I consent to the Law of God that it is good: "*And all that bewail the imperfection of their obedience, have the same sign of their Sanctification.*

"A third Argument of Consolation to all such Christian "*Combatants*, he draws from *ver.* 17. & 20. in that the *sin* "which they commit, who do thus *bewail* their imperfection, "and disallow of it, and condemn it, *shall not be imputed* "*unto them, but to the corruption of their nature, and* "*to that habitual sin that dwells in them, &c.* Thus Mr. *Dixson*.

Thus it was in the Falls of *David* and *Peter*; that *David* hated sin *habitually* (and so many other sinners do as well as he) for all his *Adultery* and *Murder*, we may conclude from his *indignation* against the *Oppressour*, expressed at the hearing of *Nathan's* Parable *: Hereupon you know how favourably some of our Godly Reforming Divines have declared their Judgement:

* 2 Sam. 12. 5.

* Mr. *Baxter* in his Pref. to the Gror. Relig. fett. 19.

[*It is not imaginable* (saith one * of them) *that this sudden prevalency of sensuality did so far change the judgment of David or Peter, that hereupon they habitually esteemed the Creature above God, and valued the pleasures of sin before the pleasing and the favour of God. It's true, that actually in the time of sinning, the power of sensuality prevailed against the act of charity; and so it doth in every sin that men commit, according to the measure of the sin: But that habitually God was afterward set less by than the sensual pleasure by these holy men, is utterly improbable.* Thus that Authour *.

* Mr. *Baxter.*

Diotrephes. That Authour tells you elsewhere, [*He that is thus resolved and affected against a gross sin, or any known sin, that is under the power of his will, is not like to live in, or give up himself to it.* Account of Persever. p. 40.

Præsumptuosus. That was well put in, [*sin, that is under the power of his will;*] but is it as well under the *power* of the Regenerate mans will, to *avoid*, as to *commit* sin? No *, it is not; and therefore though he be *resolved and affected* (with hatred) *against it*, yet he may *live in it*.

* O wretched man! (*Diodati* tells us) is an exclamation out of the feeling of this misery, *i. e.* of being yet under the bondage of sin. Annot. on Rom. 7. 24.

But 2. In this case the Regenerate is never said *to give himself up* to sin, but to be *carried captive* by it, and (as *slaves* * were among the *Romans*) to be *sold under it*: Doth not that excellent *Vessel of Election* acknowledge as much? *Rom.* 7. 22, 23. *For I delight in the Law of God after the inward man; but I see another Law in my Members, warring against the Law of my mind, and bringing* * me into captivity to the Law of sin which is in my Members; and ver. 14. He saith, *I am carnal, sold under sin*; and yet at that very instant he triumphs in his victory *through Jesus Christ*.

* Altogether subjected: as a slave bought for a certain price of money, 2 Kings 21. 20. *Diodati.* Annot. ad Rom. 7. 14.

* Causeth me to be incessantly driven into him. *Diodati.* Annot. ad loc.

Diotrephes. That Authour fore-mentioned, addeth in the same place, That he who is thus affected against sin, cannot sin

mit it without renewed resolutions against it, and a restless importunity of soul to be delivered, which will prevail.

Mr. *Baxter* in his Account of perſever. p. 40.

Præſumptuoſus. What you mean by [*a reſtleſs importunity of ſoul*] I do not well underſtand; I find no ſuch *reſtleſs* importunity of ſoul in *David* after his *Murder* and *Adultery*, unleſs it were *a reſtleſs importunity of ſoul*, to get full poſſeſſion of the *fair* woman into his bed and boſome. I grant the Regenerate, when they ſin, they do often reſolve againſt it, & pray againſt it, as the Apoſtle did againſt *that Thorn in the fleſh* *, which was *a Meſſenger of Satan, ſent to buffet him*: But when they ſee it is not Gods pleaſure to remove it, I ſuppoſe it is their *duty* to bear it with *equanimity*, as a part of Gods *fatherly chaſtiſement for their good*; and to comfort themſelves with that Oracle of the Lord to the ſaid Apoſtle, *My Grace is ſufficient for thee, to ſuſtain thee in thy conflict*, and *cleanſe thee from all ſuch pollutions as thou doſt contract in it*, as Mr. D. *Dyſon* expounds it. And in this ſenſe, and to this purpoſe it is true, the Regenerate by their *renewed reſolutions* and *importunity*, ſhall *prevail*: But if you mean a *prevailing* ſo far forth as to be freed from the *captivity of ſin*, you may be deceived; for you know not *how long* it will be, ere they ſhall *prevail* to this purpoſe. It is judged by Divines, that *David* lay a twelve-month in his ſin of *Adultery* and *Murder* unrepented of: How long *Aſa* or *Solomon* ſin'd, we know not.

2 Cor. 12. 7.

* *Motio ſcilicet concupiſcentiæ aliquæ, ad porro peccandum tendens.* D. Dyſon. *ad locum.*

Nor can any man poſſibly determine juſt how long a man may live in the practice of ſuch a ſin, and yet have true ſpecial grace, and a ſtate of Juſtification, ſaith Mr. *Baxter* in his *Diſput. of Right to Sacraments, Diſp.* 3. *pag.* 331. & *pag.* 337. He ſaith, it is *exceeding hard to determine how great, many, or long, the ſins of a true Believer may be.*

Mr. *Baxter.*

Diotrephes. God we are ſure *is faithful*, and *will not ſuffer* his Children *to be tempted* above that they are able, 1 *Cor.* 10. 13.

Præſumptuoſus. I conceive Sir, that is ſpoken of their *perſecutions*; but yet we ſee God ſuffers ſome of his Children to be tempted in *that* kind, even unto *death*; and *that* is the only way he vouchſafes them to eſcape by. *Rev.* 6. 9. *They were ſlain for the Word of God, and for the teſtimony which they held.* And under *paternal caſtigations* of another nature, we ſee there are many, whom God is pleaſed

Was God ever the leſs faithful to *David*, for permitting him to fall into Adultery and Murder? Will you blame his fidelity, when he leaves his Children to be chaſtiſed by their own infirmities?

should dye of the remedy, and yet are happy. 1 *Cor.* 11. 30, 31. *For this cause many are sick and weak amongst you, and many sleep.* —— *But when we are* (thus) *judged, we are chastened of the Lord, that we should not be condemned with the World.* Seeing then that the *slips* and *falls* of the Regenerate, are by the *Orthodox*, accounted to be of the same nature, *fatherly chastisements* too; why may not Almighty God, to advance his own *free-grace* and *pardon*, suffer his Children to be held *captive* under *their* (infirmities) and afford them no way but *death*, to escape from them?

Dietrephes. You may remember the * Authour of those *Dissuasions of Right to Sacraments* (as I told you at the beginning of our Discourse) hath observed, that our Divines at *Dort* conclude, That *though a godly man lose not his Justification by grosse sinning, yet he contracts such an incapacity of coming to Heaven in that state, that must be removed by Repentance, or else he could not be saved.* Hereupon that Synod *hath determined, That in these slips, God preserveth in them that his immortal seed* (*by which they were once born again*) *that it die not, nor be lost by them; afterward by his Word and Spirit, he effectually and certainly reneweth them again unto Repentance.*

* Mr. Baxter. Disput 3. pag. 347. Dei immota ordinatio postulat, ut fidelis sic exerbitans per renovatum fidei & pœnitentiæ actum prius redeat in viam, quam ad vitæ metam, h. e. Regnum cœleste, perduci possit. Th. Brit. Cap. 3. Artic. 3.

Præsumptuosus. If God preserves that *immortal seed* in them, and doth *effectually and certainly* renew them again unto Repentance, then they may cast away all care; for they are in no danger of *miscarrying*: Though they *fall into grievous sins*, whereby they *impair their graces*, and *harden their hearts*, and *wound their consciences, hurt and scandalize others, and bring temporal judgments upon themselves*; *yet they are, and shall be kept by the power of God through faith unto salvation.* This is the *Faith* of the *Congregational Churches* *; and the *Assembly* of Divines * do suppose, That amongst the *Temporal Judgments* which they may bring upon themselves, *Death* may be one, as appears by their quoting that Scripture-example, 1 *Cor.* 11. 30, 32.

* Declar. c. 17. n. 3.
* In their Confession of Faith chap. 17. n. 3. &c.

Dietrephes. Suppose then that this *Judgment of Death* should come suddenly, and *surprize* such a man in his sin, before the *renewing* of his Repentance, to remove that present *incapacity* of salvation which he hath contracted, what a sad case were he in?

Præsumptuosus.

Presumptuous. Sir, you are much deceived; for either it is *impossible* he should die without such a *renewing* of Repentance (which if it be necessary, God will *effectually* and *certainly* work in him) or if God cuts him off without it, it will be to his advantage. This is the Judgment of our often mention'd Author; *If you can prove it profitable for such a man to be suddenly cut off before Repentance, and that such a thing will be; I should incline* (saith he) *to think that he would be fully pardoned at the instant of death, and so saved.* Indeed if it were not so, what would become of those that we *doubt not to be godly* (as Mr. *Baxter* speaketh) *who are guilty of disobedience to their Guides, and of Schisme, and doing much to the hurt of the Church? A very great sin* (as he confesses *) yet we see, *they* are so far from *repenting* of their *Schisme*, and *returning* to their *obedience*, that they take all advantages to pursue the contrary; which certainly they would not do, if they were not taught to believe, [*They are in no danger for want of Repentance.*] Restitution hath been eagerly pressed to by many, yet who makes any conscience to perform it?

Mr. *Baxter* at the end of his 3. Disput. of Justificat. p. 398.

* *Mr.* Baxter *of Right to Sacraments. Disput.* 3. *pag.* 29, 30.

This confirms my belief, and I thank God I can triumph in it: *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord.* Rom. 8. 38, 39.

But Sir, time calls me away; I pray therefore let me know your Resolution concerning the baptizing of my Child.

Worthies. I desire a little time to consider of it, and then you shall have my final Answer.

Presumptuous. I shall send once more to know your Resolution. For my *spiritual* condition, which you so *uncharitably* scruple at, I doubt not it is as good as yours; *for I know whom I have believed, and he is able to keep that which I have committed to him, against the great day.* And so Sir, I take my leave of you. 2 Tim. 1. 12.

THE SYLLOGISM.

THAT Doctrine that is not apt to bring the presumptuous to Repentance, but tends rather to confirm, than humble them

them in their presumption, That is a Doctrine not according to godliness.

The Doctrine maintained by the *Calvinists*, in opposition to the *Remonstrants*, is not apt to bring the presumptuous to Repentance, but tends rather to confirm, than humble them in their presumption. Therefore

The Doctrine maintained by the *Calvinists*, in opposition to the *Remonstrants*, is a Doctrine not according to godliness.

The *Major* is evident of it self.

The *Minor* is proved by this Dialogue.

Colasterion.

Jer. 23. 14.

I have seen in the Prophets an horrible thing; they strengthen the hands of evil doers, that none doth return from his wickedness.

Other proofs of the *Minor*.

Fideles sæpenumerò & horribiliter se peccatis contra Deum & legem ipsius pollunt; quinimò in Idololatriam, superstitionem, falsam doctrinam, hæresin, altercationes, Christi abnegationem, securitatem, diffidentiam, licentiam vivendi, superbiam, rebellionem, homicidium, adulterium, proditionem, aliaque similia prolabuntur: & nihilominùs tamen credimus, & hisce non obstantibus persuasum habemus, eos nec totaliter *excidere, nec excidere posse ex paterno amore & gratia Dei.* Smoutius *in suo* Pater noster.

Nulli viri fideles possunt per ulla peccata relabi ex Dei Gratiâ. Sebast. Damman (*Scriba Syn.* Dordrac.) *in suo* consensu.

Fideles à carne, mundo, & Satana, in peccata etiam gravia & atrocia interdum abripiuntur: Quibus *Deum valde offendunt, reatum mortis incurrunt, Spiritum S. contristant, fidei exercitium interrumpunt, conscientiam gravissimè vulnerant. Deus* tamen *Spiritum S. (ab iis) non prorsus aufert; nec eousque eos prolabi sinit, ut gratiâ Adoptionis, ac Justificationis statu excidant, aut peccatum ad mortem committant.* Syn. Dord. *De persever. Sanct. Art.* 4. 5, 6.

THE

THE FIFTH

DIALOGUE

Begun betwixt

DIOTREPHES and *SAMARITANUS*:

And continued betwixt

DIOTREPHES and *DESOLATUS*.

Diotrephes. Sir, what is your business with me, that you come so unseasonably, at a time when you know, I usually sequester my self from all Conversation?

Samaritanus. Sir, you may conclude the Affair I come about, is of no mean importance, otherwise common Civility would have taught me (being so well acquainted with your orders) to have permitted you to your accustomed Retirement: But Sir, if my own compassion hath so far transported me, as to violate the Lawes of good behaviour toward you in this Address; I hope your charity will prevail with you to pardon it, assoon as you shall understand the ground of this interruption I presume to give you.

Diotrephes. Sir, your modesty and prudence are so well known to me, that I cannot deny you access at any time, when you shall think fit to afford me the benefit of your company: But I [illegible] by the manner of your Application, that at this time, the occasion that brings you forth is extraordinary. I pray in short, [illegible]?

Samaritanus. Sir, the trouble I do now take the boldness to give you, is in the behalf of my dear friend *Desolatus*, a poor disconsolate soul, God knows, that hath for some time lain a bleeding under the sense of those wounds which (as he complains) his sins have inflicted upon his conscience, and gasping after comfort.

Diotrephes. It can be no trouble to me to be invited out upon such occasions; and I must tell you, I am not sorry to hear him fall'n into this distemper; for till men grow sensible of their disease, they think not of the Physician; at least, they will not value his prescriptions; which made our *Saviour* say unto the
[a]Mat. 9. 12, 13. *Scribes* and *Pharisees* [a], *The whole have no need of the Physitian, but the sick; and I came not to call the righteous, but sinners to Repentance.* And what *sinners* were they think you, but such as found themselves *weary and heavy laden*; nay, *lost*, and at the very point of perishing? and therefore altering his *phrase*, though he speaks of persons under the same qualification, *He saith,*
[b]Matth. 18. 11. *The Son of man came to seek and to save that which was lost* [b]: 'Tis no discouragement to me but rather an invitation and inducement to minister to the needs of his soul. God himself hath
[c]Isa. 57. 15. & 66. 2. professt, He delights to dwell no where sooner than in the poor and empty receptacles of an *humble and broken heart* [c]. *A broken*
[d]Psal. 51. 17. *and contrite heart, O God, thou wilt not despise* [d]. But Sir, that I may gain a little better notice of his condition, give me leave to enquire further after him. I am confident your charity, that brought you thus far to me on his behalf, did also prompt you to suggest such wholsome directions as you thought most suitable to his capacity, in reference to the temptations he lies under.

Samaritanus. Sir, Had my Abilities been answerable to my Compassion, my Applications for his recovery out of this sad estate, might have been much more effectual than they were. But you may assure your self, his wounds were dress't with the best wine and oyle my stock afforded.

Diotrephes. You are so well principled in general, and especially so well vers'd in Cases of Conscience, and the practical part of Christianity, that you are able to speak a word in season: But seeing as I conceive, he lies under the *Arrest* of the spiritual *bondage*, it may be a question, whether it be yet seasonable or convenient to give him *Baile*. Humiliation is the [illegible] Conversion; and the deeper the foundation is digged, the stron-

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ger will be the building that is erected upon it. None are conducted to Heaven with more assurance, than they that have pass'd by the Gates of Hell; and the longer he stands at those Gates, the greater will be his affrightment from the wayes that lead thither; and the greater his thirst after the joyes of Heaven, when they are offer'd to sollicite him into the ways of Righteousness. If it be upon the *surprizal* of some late wasting sin, or the reflexion upon former foul crimes, that this present tempest is raised in his conscience, let him be toss'd awhile, till he takes in a little more salt water, and become more Sea-sick, that being tumultuated in the hurry of his own distracted thoughts, he may be driven to act the Physitians part upon himself; or with those *Mariners*, to cast lots to find out the *Crimin. l*, in whose *prosecution* that storm was sent out by the Divine Displeasure; that so *Jonah* being thrown over-board, the Wind and Sea may be becalmed, and the Passage made secure for the time ensuing. It is fit the Law should lay on her full load upon foul sinners, till their shoulders be wrung and pinch't, and force them to cry out. 'Tis the severity of that *Usher* that makes men willing to submit to the *Discipline* of Jesus Christ.

Samaritanus. I am not satisfied that this is the best method for the cure of *Desolatus*; gentler applications may be more proper to rectifie and settle the *humours* that are stirred in him. It is not a draught of deadly *poyson* lately swallowed, that hath brought these *fits* upon him; nor the fresh *apparition* of long *buried* crimes, newly *raised* up from the *dead*, by the power of an *especial* Providence (though 'tis most certainly true, and verified in his complaints, that every little sin will fall a buffeting the conscience, when it is too weak and feeble to make resistance, yet) I say, it is no such horrid *spectre* of guilt: but on a sudden, he sinks in his hopes, and is at a loss for his *assurance*, and doubts his *sincerity*, and consequently his *interest* in the merits of Christ, and in Gods love and favour. And the temptation heightned by the subtilty of the Tempter, taking advantage of his own fears and jealousies, is grown so strong and violent, that he is hardly perswaded to the patience, to have it undermin'd or opposed. And I perceive it is the *Apostasie* of these present Times that hath given him this *scandal*, and betrayed him to that dissatisfaction that afflicts him.

Diotrephes. Why, what doth he infer from these sad *emergencies* of Providence?

Samaritanus. He makes sad reflexions upon *them*, and then applies *them* to his own discouragement; insomuch, that whereas he was wont formerly to discourse of the Doctrine of the *certain perseverance* of *all* the *sanctified*, with much *feeling* and consolation, saying, It was to his spirits as a *Well of water springing up to everlasting life*; Now on the other side, having such *examples* before his eyes, he apprehends the *same* Doctrine as the waters of *Ezek* or *Marah*, he can find nothing but matter of *strife*, and relish nothing but a taste of *bitterness* in it: For (saith he) *if I could have any assurance that I am truly sanctified, the Doctrine of certain perseverance of all such would be comfortable to me; but I am brought now into such doubts of it, that I fear I shall never attain to such assurance, being rather induced to conclude my self certainly unsanctified: For I never reached so high, as some that I have known that have fallen away; I have known divers that have been judicious and affectionate, and constant, and lively in duty, and of very upright careful lives, and so great contemners of the World, that they would not have omitted an opportunity for their souls, for worldly gain; yea, they were persecuted, and suffered very much for godliness in evil times, and in the sharpest tryals never shrunk, when others did; and laid out themselves almost altogether in doing good. Their prayers and conferences were very holy and heavenly, and affectionate, and their lives agreeable; so that they were incomparably beyond me in all these qualifications*; and yet some of them now do deny the Godhead of Christ, and the Holy Ghost; some deny the Scripture, and that there is any Church or Ministry; some are turned Quakers, and some Licentious, if not Infidels; and therefore certainly have now no saving grace. Now before I can ever be sure that I am justified, I must be sure that I go further than any of these did, or any other that ever fell away, whereas I find my self far short of many of them. And I am in a manner certain, that some of them did not dissemble; both*

Mr. Baxter's Account of persev. p. 25, 26.

* One would have thought it next to an impossibility, that such men (the highest Professours of Religion) and so many of them, could ever have been drawn to do that against the Church, against that Gospel Ministry, and Ordinances of God (which once seemed dearer to them than their lives) which hath since been done, and which yet we fear! Mr. Baxter's Directions *for peace of conscience*, in the Epistle *to the poor in spirit.*

by my observation of their whole course, being intimately acquainted with them, and by the plainness and openness of some of their hearts, which they manifest even to this day in the way that they are in, being unapt for dissimulation. This Sir, is the ground of his dejection.

Dietrephes. And I pray, what *Antidotes* have you given him against these infusions?

Samaritanus. I have fortified him as prudently as I could, by those *Apostolical* Counsels.

(1.) *To be wise unto sobriety,* and *not to lean too much to his own understanding.*

(2.) I have added that of St. *John, Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false Prophets are gone out into the World.* And that of St. *Peter, Ye therefore Beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness: But grow in grace, and in the knowledge of our Lord Jesus Christ.* And that of St. *Paul, Now I beseech you Brethren, Mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them; for they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple.* I have advised him further:

1 John 4. 1. 2 Pet. 3. 17. Rom. 16. 16.

(3.) *As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught.* To which end I have commended to him, that of the *Author* to the *Hebrewes, Remember them which are the Guides, that have the Rule over you, who have spoken to you the Word of God, whose faith follow, considering the end of their Conversation. Obey them, and submit your selves; for they watch for your souls, as they that must give account. And let us hold fast the profession of our faith without wavering, not forsaking the assembling of our selves together: But building up our selves on our most holy faith [which was once delivered unto the Saints] praying in the Holy Ghost (and by this means) keep our selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* And to take off the scandal, I have wisht him to remember that our Lord Jesus Christ hath foretold how much the *temptations* of the *world*

Col. 2. 6, 7. Hebr. 13. 7, 17. Vide D. Hammond. Dissert. 1. cap. 12. sect. 13. p. 40. Hebr. 10. 23, 25. Ep. Jud. ver. 19, 20, 21.

and *flesh* would prevail upon the hearts of many *professours*; and that *false Prophets*, and *factious Teachers* should arise, and *draw many Disciples after them*; and by their *fair* shewes, and *specious* pretences should *deceive, if it were possible, the very Elect.* If he observed these Predictions, and followed these Rules, I told him, I was very well assured, he should find such an assistance and establishment, as might give him encouragement to say with the Apostle, *We are not of them who draw back unto perdition,* Hebr. 10 39. *but of them that believe to the saving of the soul.*

Diotrephes. Your advice was good and seasonable, had you forborn your *insinuation*, that the *old* way is the safest to be insisted on; for that may hinder, or at least retard the intended Reformation: But what satisfaction did he find in your Discourse?

Samaritanus. He harp'd much upon that passage, *They should deceive, if it were possible, the very Elect.* *Ah*, the *Elect*, saith he, they are the only men that shall be preserved from seduction; for they have a special *assisting* grace conferr'd upon them by an *irresistible* operation, and that is preserved in them by the same *omnipotent* strength that did at first infuse it. I demanded of him, why he might not assure himself of *such* a grace? His Answer was, That seeing many *great* and *zealous* Professours, whose vertues were far more *eminent* than any he could, or durst pretend to, have fall'n so low, that their condition was reputed *hopeless*; this made *him* more carefully to bring his *grace* unto the *test* and *balance* to examine it; and if true, yet he must conclude it many *grains* and *scruples* too light; and this (saith he) begets so great a jealousie of mine own sincerity. If *those*, saith he, whom I have look'd upon as *stars* of the first *Magnitude*, have made all that *lustre*, by the *emissions* and beams of *common* grace, which God in the *Decree* of *Reprobation*, hath associated with the *efficacious* permission of sin, to make up one perfect *Medium*, to carry *that* Decree on to its *final* execution in them; what presumption were it in *me*, to think that *that* grace in *me* is of a higher pitch, or nobler extraction? And if it be not, what is become of that *certain* perseverance, which I have thus long claim'd a title to? Thus the miserable *Desolatus* divides his time betwixt his *complaints* and *doubts*; and thinks there is no *balm* so soveraign as to heal his bruises.

Diotrephes.

Distrephes. Have you applied no salve to this soar in him?

Samaritanus. Yes; 1. I have expostulated with him to this purpose; [" Must the Lord set up love and mercy in the " work of Redemption, to be equally admired with his Omnipo- " tency manifested in the Creation? And call forth the World " to this sweet employment, that in secret and in publick it " might be the business of our lives? And yet shall it be so o- " verlook'd or question'd, as if you lived without love and mercy " in the World? Providence doth its part, by heaping up Moun- " tains of daily mercies, and these it sets before your eyes. The " Gospel hath eminently done its part, by clear describing them, " and fully assuring them; and this is proclaimed frequently in " your ears, and yet is there so little in your hearts and mouths! " Do you see and hear, and feel, and taste mercy and love? Do " you live wholly on it, and yet do you still doubt of it, and think " so meanly of it, and so hardly acknowledge it?] *Mr. Baxter's Directions for peace of conscience, in the Epistle to the poor in spirit.*

To this he answers: that for Gods *general* mercy (which concerns not the life to come) he readily acknowledgeth it is *over all his works*; but for his *saving* mercy, that is restrained to a certain number, whom he hath *chosen* to glory, without respect to any qualification in them: And this Dr. *Twisse* concludes from those words of the Apostle, *He hath mercy on whom he will have mercy*; for the rest, he *hardens* them, and that for the *meer pleasure* of his will. **Ubi supra, p. 51* Rom. 9. 15.

2. I have represented to him the advice of St. *James*, *If any of you* (mark, any of you) *do lack wisdom, let him ask it of God, who giveth to all men liberally* (without desert) *and upbraideth not* (with our unworthiness or former faults) *and it shall be given him*, Jam. 1. 4. *If you that are evil, can give good gifts to your Children, how much more shall your heavenly Father give his Holy Spirit to them that ask it?* Luke 11. 13. " Suppose your life " were in the hands of your own husband, or your childrens life " in your hands, would it not exceedingly comfort you or them; " to consider whose hands they are in, though yet you had no " further assurance how you should be used? God is a Father even " to the wicked; and to convince men of his fatherly mercy to " them, he often so stileth himself: He saith by *Moses*, Deut. " 32. 6. to a wicked Generation, whose spot was not the spot " of his Children: *Do ye thus requite the Lord, O foolish people,* Mr. Baxter. ib. pag. 39, 40.

and

nid unwise? Is not he thy Father that bought thee? Hath he not made thee, and establish't thee? "And the *Prodigal* could call "him *Father* for his encouragement, before he returned to him, "*Luk.* 15. 16, 17, 18. For my own part, I must needs profess, "that my soul hath more frequent support from the consideration "of Gods gracious and merciful nature, than from the promise it self.

To this he returns a ready Answer, That God is the *Father* of the rain, *Job* 38. 28. and of all Creatures, as he is their Maker, *Ephes.* 3. 14, 15. But if we speak with reference to salvation, Dr. *Twiss* * saith, The *dealing of God is with his Children* (he means the Elect) *only Father-like, not with others.*

*Vbi supra p. 53

3. I have signified to him, That *this disquietness* (in him) *doth manifestly argue a desire to believe* (as Dr. *Twiss* * observes,) and God hath promised *to fulfill the desire of them that fear him.* "And seeing affliction, especially when it is of a spiritual nature, "is the ordinary introduction into the state of grace, in the "course of Gods Providence, like as the Valley of *Achor* was "a door of hope unto the Children of *Israel*; and our Saviour "in going to *Jerusalem* (the vision of peace) did continually "take *Bethany* (the house of mourning) in his way, we have "cause to conceive good hope, that these pangs may be as the "pangs of Child-birth unto an afflicted soul.

* *Ibid.* p. 138.

Ibid. p. 158.

To this he replies, "That *common grace* will carry a man "so far as to be abased in the feeling of his sin and misery, and to "be humbled by attrition (as the *Papists* call it) and to cry "out of their sin and folly, and day and night to beg for grace "and mercy. He may like the Word and wayes of God, and "think Gods servants the best and happiest men, and have many "a wish that he were such himself; he may avoid gross and wilful sinning, and continue in hearing, reading the Word, enquiring consideration; he may have a desire after Christ and holiness, and heaven; he may have love to God and the Redeemer, and the Saints; and withall, he may have either a knowledge "that he is yet short of true Christianity, or at least, be much "afraid of it; and therefore be under a prudent impatiency, till "saving grace comes in, and the Spirit hath sealed him up to the "day of Redemption, and he cry out, *What shall I do to be saved?* This a man may be brought unto by *common grace*, which hath no promise of *saving* grace made to it, nor any necessary connexion

Mr. *Baxter*, of *saving faith.* p. 43, 44.

with

with it; and consequently (saith he) these *pangs* may be but the *beginning* of greater *sorrows*.

4. "I have assured him, that if he doth believe in Christ, "a Fountain of Consolation is then opened to him *. In this "case we can assure him, not only of the favour of God for the "present, but also of final perseverance therein, and of Election, "and of Salvation, as Dr. *Twiss* * affirmeth.

* Dr. *Twist.* p. 148.

* *Ib.* p. 150.

To this he replies in the words of the same Dr.*, "That a man may believe by an *acquired* faith*, and "perform the acts of all *moral* vertues, and have "an *exteriour* conformity to the means of grace, "and so *proficere ad exteriorem vitæ emendationem*; "and yet not be acceptable to God for all this! No-"thing but a *Divine* Faith will save us.

* *Ibid. pag.* 47, 48.

* How can such a *Faith*, cloathed with all *moral* vertues, be distinguish't from an *infused* Faith?

5. I have told him, "Albeit he hath not this "*Faith* to day, notwithstanding he may have it in "good time *; and that there is no cause of despe-"ration, or to conceive himself to be a Reprobate; "forasmuch as his condition is no worse than *Sauls* "was before his calling; yea, and the holiest servant "of God. Therefore (said I) what if you have "no grace? Do you not hear God daily offering "you Christ and grace? Doth he not entreat and be-"seech you to be reconciled unto him? (2 *Cor.* 5. 19, 20.) And "would he not compell you to come in? (*Matth.* 22.) Do you "not feel some unquietness in your sinful condition, and some "motions and strivings at your heart to get out of it? Certainly "(though you should be one that hath yet no grace to salvation) "yet these continued offers of grace, and strivings of the Spirit "of Christ with your heart, doth shew that God hath not quite "forsaken you; and that your day of grace and visitation is not "past.

* Dr. *Twist. ib.* 150.

Ib. 138.

Mr. *Baxter's Directions for peace of Conscience. pag.* 463.

To this he finds an answer to; and tells me the question is, whether there be any such *day* of *visitation* alotted for him or no. He is sure those *strivings* betwixt the *flesh* and *natural conscience* portend no such; forasmuch as there may be such a *conflict* in the very Reprobate. He wonders I should say, that God doth *beseech him to be reconciled*, and would *compell him to come in*; for his Conversion must be (if ever it be at all) of God's *irresistible working*, and *saving* grace of his *immediate infusing*;

infusing; and he being *omnipotent*, if he were pleased to have it so, it must needs be accomplish't in him presently.

6. I have intreated him after this manner [When the Divel clamours in your ears [" *Christ and Salvation is none of* " *thine*] let that voyce of God be in your memory [*O take Christ* " *and life in him, that thou mayst be saved.*] When you would " fain have Christ and life, and you are afraid that God will not " give them to you, remember then, that God stands by be- " seeching you to accept the same thing which you are beseech- " ing to give. God is the first Suitour and Sollicitour; God prayes " you to take Christ, and you pray him to give you Christ; what " have you now to do, but to take him? And here understand, " that this taking is no *impossible* business; it is no more but " your hearty *consenting*. And (*pag.* 56.) when God in the " Gospel bids you *take Jesus Christ*, and beseecheth you to be re- " conciled to him; if your heart answers, *Lord, I am willing, I* " *will accept of Christ, and be thankful*: why then, the match " is made between Christ and you; and the Marriage Covenant " is truly entred, which none can dissolve. If Christ were not " first willing, he would not be the *Suitour*, and make the moti- " on; and if he be willing, and you be willing, what can break " the match?

Mr. Baxter, *ubi supra. pag.* 37.

Ibid. *pag.* 56.

To this he answers, he is much unsatisfied that I seem to make it so easie a matter to *believe*, when others of the *Orthodox* do heighten the *difficulty* of the duty. If it implies no more than an *acceptance* of *Christ* and *life*, how come so many that *pretend* to Christ, and *rely* upon him, and *claim* an interest in him (which sure they would not do, if they did not consent to have him) how come so many of them (saith he) to be deceived, and disclaimed at last, and their faith to perish with them? (*Mat.* 7. 21, 22.) " All may seem fair (saith Dr. *Twiss* *) " no reigning sin appearing, whereby the Conversation is def- " led; yet a man may deceive himself. O how many have " thought that Christ was most dear to them, and that the hopes " of heaven were their [illegible] " with sorrow, when he [illegible] hath observed; [illegible] " so confident of any [illegible] " [illegible] " [illegible]

Mr. Norton. Orthod. Evang. p. 206, &c.

* Pag. 102.

Mr. Baxter's Direct. for peace of consc. in the Epist. Dedicat.

* Ibid.

„ drawn to do as much against it.] Alas Sir, your *saving faith* is not of a common extraction, 'tis a special *Donative*, " merited " by Christ but for a very *few*, as Dr. *Twiss* * tells us; and *pecu-* " *liar* to the *Elect*, as our Divines conclude from *Tit.* 1. 1. *Vbi supra. pag. 152.*

7. I have told him, " That God hath under his Hand and " Seal made a full and free Deed of gift, to him and all sinners, of " Christ, and with him of pardon and salvation; and all this on " condition of his acceptance or consent. That it was comfort " to know he might have Christ if he would, and to find this to " be the sum of the Gospel: *Rev.* 22. 17. *Whoso ever will, let* " *him take of the water of life freely.* Mr. *Baxter. ib. pag.* 43.

To this he readily answers out of Dr. *Twiss*, " That till a " man believes, it is not known either to himself, or any other " man, that he shall have any benefit by the death of Christ; on- " ly God knows from everlasting, who shall have benefit by the " death of Christ, and who not; forasmuch as he hath determi- " ned to give faith in Christ to some, and not to others; and ac- " cordingly hath sent Christ into the World for their sakes. *Ibid. pag.* 164.

8. I have told him, " That the Scripture it self, by the plain- " ness and fulness of its expression, makes it as clear as the light, " that Christ died *for all*. Mr. *Baxter. ib. pag.* 32.

At this he cries out, " What hath the death of Christ to do " with my *Election* or *Reprobation*? Dr. *Twiss* tells us, That " God in his *Decree*, did no more consider the *death* of his Son, " than the *faith* of the Elect. Dr. *Twiss. ubi supra. pag.* 139.

9 Here I expostulated with him in these words, [" Is it " nothing that a sufficient Sacrifice and Ransome is given for you? " This is the very foundation of all solid peace. I think this is " a great comfort, to know that God looks now for no satisfa- " ction at your hand; and that the number or greatness of your " sins, as such, cannot now be your ruine. Mr. *Baxter. ib. p.* 43.

To this he confronts that of Dr. *Twiss*; " If Christ made " satisfaction for all the sins of all and every one, in such sort " that Gods justice is thereby satisfied; I demand how it can " stand with Gods Justice, to exact satisfaction at the hands of so " many (as he doth) for their sins, and that by eternal damna- " tion in hell-fire? For whether Christs death and passion be sa- " tisfactory for all sins, for all and every one, by its own nature, " or by the constitution of God, or by both, I comprehend not " with what justice God can put the damned persons to Dr. *Twiss. ibid. pag.* 141.

" satisfie for their own sins in the flames of hell-fire, &c.

10. I have told him of a world of comfort, " which even " the graceless may gather from *universal*, or *general* mercy. To this purpose I find that Scripture alledged, *John* 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

Mr. Baxter. ib. pag. 38, 43.

Here he interposeth a distinction of Dr. *Twiss's*, " The love of " God and of Christ to all goes no further (saith he) then this, " That *whosoever believeth in him, shall not perish, but have everlasting life*: But Gods *special* love to his *Elect*, is to send " Christ into the World to *merit*, not *that* only for them which " is to be confer'd upon the *condition* of faith; but to merit " *faith* also for them, which is confer'd upon them *absolutely*, " and upon no *condition*.

Dr. Twiss. ib. p. 164.

11. I have advised him to *get clear apprehensions of the freeness, fulness, and universality of the New Covenant, or Law of Grace.* " No man on Earth is excluded in the tenour of this " Covenant; and therefore (said I) certainly you are not excluded; and if not excluded, then you must needs be included.

Mr. Baxter. ib. p. 33.

But he returns this Answer, he understands not how the *Covenant of Grace* can extend to such as God did implacably *hate* upon the account of *Adams* sin, and decreed to *pass them by* in the communication of *grace sufficient and necessary* to *Faith* and *Repentance*, without which there is no *Adoption* or *Pardon*.

12. I told him, God invites all without exception to *mercy* and *salvation*, and therefore there was no reason why he should doubt of it.

He replies, " Gods *invitation* is no other than by professing, " that by *Faith* and *Repentance* they shall be *saved*; without Faith " and Repentance they shall be damned *, as Dr. *Twiss* resolveth; and he tells * us moreover, that *Austin* hath long ago professed, that to say God *would have all to be saved, and none to perish*, is to deny the *First* Article of our *Creed*, concerning Gods *Omnipotency*.

* Ib. pag. 54.
* Pag. 51.

13. I have represented what abundance of Comfort *General* " *Mercy or Grace* may afford the soul, before it perceive (yea, or " receive) any *special* grace; for

Mr. Baxter. ubi supra. p. 46, 47.

1. "All the terrifying temptations which are grounded on "misrepresentations of God (as if he were a cruel destroyer to "be fled from) are dispelled by the due consideration of his "*goodness*, and the deep setled apprehensions of his gracious, "merciful, lovely nature (which indeed is the first work of true "Religion, and the very Master Radical Act of true Grace, and "the chief maintainer of spiritual life and motion.)

2. "All these temptations are yet more effectually dispel-"led, by considering this merciful *Divine Nature* dwelling in "*flesh*, becoming man, by condescending to the *assumption of* "*our humane nature*, and so come near us, and assuming the *of-*"*fice* of being the *Mediatour*, the Redeemer, the Saviour of "the World.

3. "All our doubts and fears that proceed from our for-"mer sins — have all a present remedy in the *fulness* and *suffi-*"*ciency* of Christs satisfaction, even for *all* the World; so that "no sin is so great, but it is fully satisfied for, *&c.*

4. "All our doubts and fears that arise from an apprehen-"sion of Gods *unwillingness* to shew us mercy, and to give us "Christ and life in him, arise from the misapprehension of Christs "*unwillingness* to be *ours*; or at least from the uncertainty of "his willingness; these have all a sufficient remedy in the *gene-*"*ral* extent and tenour of the *New* Covenant.

"From which principles our Divines do infer: Ib pag. 43.

1. "A *possibility* of your salvation.

2. "Nay, though you were yet *graceless*, you have now "this comfort, that your salvation is *probable* as well as possible; "you are very fair for it. The terms be not hard in themselves "on which it is tendred; for *Christs yoke is easie, his burden light, and his commands are not grievous.*

3. "Yea, this exceeding comfort there is, even for them "that are *graceless*, that their salvation is *conditionally certain*, "and the condition is but their own *willingness*.

But all this gives *Desolatus* no satisfaction: As to the great-est part of Mankind, he finds in God a general *unwillingness* of their salvation; for, as if he were *a cruel destroyer* (according to the Synod of *Dort*) he cast them off without any *vincible* fault of theirs (for the sin of *Adam*) and out of an immutable *hatred* against them, he decreed to with-hold from them all *grace sufficient* unto Faith and Repentance; and hence it follows, that

Christ *procured* no such grace for them; and consequently, that his *merit* is *insufficient*: And therefore if pardon and salvation be tendred to them, it cannot be done *seriously*, and in earnest, but in *mockery* and delusion. Hereupon he concludes, that *pardon* and *salvation* being offer'd only upon such conditions as are *impossible*, the obtaining them is so far from being *certain*, that it is neither *probable* nor *possible*.

* *Distinctio qua Christus dicitur mortuus sufficienter, non efficaciter, pro omnibus vana est; nam illud aut notat vice, aut bono omnium mori; sed nec hoc, nec illud: Ergo nullo modo, &c.* Maccovius *in Theol. polem. cap.* 14. *Quæst.* 15. (*mihi*) *pag.* 98.

Mr. Baxter. *ib. pag.* 18. Lastly, "I have conjured him not to think of Gods mercifulness with distinguishing, extenuating thoughts, nor to limit it "by the bounds of our frail understandings; for the Heavens are "not so far above the Earth, as his thoughts and wayes are above "ours. I bid him still remember, that he must have no low "thoughts of Gods goodness; but apprehend it as bearing pro- "portion with his power: As it is blasphemy to limit his power, "so it is to limit his goodness. I advised him to consider, that *Ibid. pag.* 17. "even under the terrible Law, when God proclaims to *Moses* "his own Name, and therein his Nature, *Exod.* 34. 6, 7. the "first and greatest part is, *The Lord God, merciful and gracious, "long-suffering, and abundant in goodness and truth, keeping mer- "cy for thousands, forgiving iniquity, transgression and sin*: And "he hath sworn *that he hath no pleasure in the death of a sinner, "but rather that he return and live.*

Vbi supra. pag. 52, 53. For this he finds an evasion tooout of Dr. *Twiss*, where in Answer to the Text now alledged, he replies thus, [" As for that "of swearing by himself, that *he will not* (for so the Translatour "of *Tilenus* had rendred it) *the death of a sinner*, there is no "such Text at all (saith he;) the most Authentical Translation "of our own Church reads it, [*I have no pleasure in the death of "a sinner.*] And as *Piscator* observes, A man may *will* that "wherein he takes no *pleasure*; like as a sick man takes no plea- "sure in a bitter Potion, yet he is willing to take it to recover his "health: So is a man willing to lose a Limb (though he takes "no pleasure in it) to save his life. And then again, as the words "lie, they are directly contrary to Christian reason; for doth not "God inflict death on thousands? and doth not the Scripture "testifie, That *God works all things according to the counsel of his "will?*

" *will?* Ephes. 1. 11. And albeit he takes no pleasure in the " death of the sinner, yet the Scripture is as expres's in acknow- " ledging that God delights in the execution of judgment, as " well as in the execution of mercy. *I am the Lord which shew-* " *eth mercy, judgment and righteousness in the Earth; for in these* " *things I delight, saith the Lord*, Jer. 9. 24.

Having proceeded thus far, I saw so little probability of succes's, that I resolved to have him treated with the best advantage I could; and therefore I have call'd in your assistance, that the *Authority* of your *Office* may add some weight and force to such Arguments as you shall think fit to produce for his Restitution. And now Sir, that you are acquainted as well with the *Disease*, as with the *Patient*, I beseech you to bestow a charitable visit upon him.

Diotrephes. I will bear you company to his Chamber.

Samaritanus. I am as good as my word you see, my *Desolatus*; my friendship is so fast, and so unfeigned, it will not suffer me to be long from you: But here is another worthy friend of yours, Mr. *Diotrephes*, come to visit you; I hope his Company and Conferen'e will administer a great deal of satisfaction and comfort to you; to his Charity therefore I commend you for a while.

Diotrephes. Being inform'd that you lay under some pres's-ures upon your spirit, I took this opportunity to shew my readines's to do you the best office of kind es's I am able; and now my prayer is, That *the God of hope would fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost.* Rom. 15. 13.

Desolatus. Sir, you are very kindly welcome; and I heartily thank you for your *presence*, and your *prayers*; though I have too much Reason to conclude, that I shall reap no fruit or benefit by them.

Diotrephes. Do not draw such uncomfortable Conclusions against your self: I cannot think you have any *premises* from which such a *Conclusion* doth necessarily follow. You know what the *Psalmist* saith of Almighty God, *He healeth the broken in heart, and giveth medicine to heal their sickness*; and *he lifteth up them that be bowed down*: And one end of the institution of our *office*, is, that we should be *helpers towards the joy* of Gods peo- 2 Cor. 1. 24. ple; and that as well to *blow* it up to a recovery when it is lost, as

to

to *kindle* it at first where it is wanting. Be of good cheer therefore; for I doubt not, there will come a comfortable voyce out of this *Cloud* (to give you notice that God will *own* you, as he did our *Saviour**; though as the Disciples then, so you at this present be amazed to find your self *overshadowed, and fear as you enter into the Cloud*: Though it be thus with you at this instant, yet I say there will come a *voyce* out of the *Cloud*, saying, *This is my Beloved Son*; God will say unto your soul, *I am thy salvation.*

*Luk. 9 34, 35.

Desolatus. Oh Sir, time was, when I had the same *resentments* of Gods favour with your self; I could (as I flatter'd my self) by the eye of *faith* discover the chearful *countenance* of a *Father* looking upon me, through the most *dismal Cloud* that *overshadowed* me; and I have been able to say with the Prophet, *This was my comfort in my affliction, that thy Word hath quickned me*: I had received such a measure of *illumination* from Heaven, I thought my self able to afford *eyes* to the *blind*, and *light* to such as *sate* under the *darkest* shades of *desertion*: But now 'tis my sad *fate* to suffer a total *Eclipse* of comfort. Gods *Rod* hath smitten the *waters* of my *Cistern*, and turn'd them into *blood*, and *it* is become a frightful *serpent* to me.

Psal. 119.

Diotrephes. I beseech you do not call it your *fate*; there is a *gracious* Providence in this *Dispensation* you lie under; and though it be *grievous* for the present (as all afflictions are) being design'd for your *humiliation*; yet the *fruit* of it being an increase of *righteousness*, will be attended with *peace and assurance for ever*. In the mean while consider, though the waters of your *Cistern* be turned into *blood*; yet *those* in the *fountain* are sweet and clear still; God can turn *them* into *wine* for you; though your *Cistern* be quite dry, the *Rock* that should supply it, is *inexhaustible*; and out of that *Rock* God will satisfie you with a *Breuvage* as sweet as *honey*. Your *Sun* will *gradually* get up, and overlook the dark *umbrage* of this *interposition*; and when the *Eclipse* is over, *his* influences will return upon your soul with *interest* in a satisfactory *duplication* of your comfort.

Hebr. 12. 11. Isa. 32. 17. Psal. 81. ult.

Desolatus. As my *feeling* of the refreshments of the Spirit is gone, so are all my hopes departed with it; if there be but so much as a smoak, we may conjecture at least that 'tis possible there may be some fire; but

Diotrephes.

Diotrephes. Give me leave good Sir to interrupt you; to my apprehension there is so much smoak and heat too, that I must conclude the fire cannot be extinguished: If we should determine men to be dead upon every depravation of sense in them, we should become not only *unchristian*, but *inhumane*, and bury many men alive: Because the night is very *dark*, should we put out the *Candle* too? and instead of betaking our selves to our natural *rest* in Bed, should we step into our *Coffin*, out of an opinion that the *Day-spring* will never return to visit us? And because we observe that the *Trees* are uncloath'd in Winter, and have lost their *Verdure* and their Beauty; were it not madness therefore to take an *Axe*, and cut them down for *Fuel*, as if it were impossible the Sap should ever ascend to make them *bud* and *blossom*, and become *fruitful* any more? Were you not *alive* in your mothers womb, and in a *thriving* condition? yet sure you will not pretend then to have had any *sense* of it. I pray therefore be you satisfied, this is but a *Lethargy*, not a *Death*; 'tis but your *Winter*; *Summer* is a coming on; 'tis but your *night*; your *heaviness* will march away with it; and then *joy* will *come* upon you in the *morning*. Though the poor *sheep* may be *bewildered*, and lost in a state of *desolation*, yet such is the care and compassion of the good *Shepherd*, he will *seek* it, and *fetch* it home upon his own shoulders. Luke 15.

Desolatus. Sir, were I sure I did belong to his *Fold*, I should not doubt of his care over me; for he hath promised in behalf of all his *sheep*, That *he will give them eternal life, and* that *they shall never perish, neither shall any pluck them out of his hand.* John 10. 28.

Diotrephes. Why should you doubt your relation to him! his *Fold* is his Church, and his *sheep* are said to be those that *hear his voyce, and follow him*; they are known by that *ear-mark*, and by the *strait* path they walk in after his precepts and example. John 10. 27.

Desolatus. I know Sir, that his *Church* is his *Fold*; but there are many *in* it, that are not *of* it; and though they hear his *voyce*, and *follow him* for a season; yet they *draw back at last unto perdition*, as many did, that are said to have *believed* on him; they only are secured in point of Christs care and custody, who have an interest in his promises. Hebr. 10. 38. John 6. 66.

Diotrephes. You know it is the *promise* of the Gospel, *That whosoever believes in Christ crucified, should not perish, but have life everlasting.* John 3. 16.

everlasting. And it is the resolution of that *famous* Synod at *Dort*, That this *promise*, together with the injunction of Repentance and Faith, ought *promiscuously*, and *without distinction*, to be declared and published to *all* men and people, to whom God in his good pleasure sends the Gospel. [*In the Chapter of Redempt. Art.* 5.

Desolatus. I am not ignorant Sir, that the *Gospel* is Gods revealed will, and that the *promises* thereof are *general*; at least, *promiscuously* to be preached; but the *Decree* concerning every mans salvation, is not made or *calculated* according to the Revelations *thereof* (which are not Gods *will* in a strict and proper sense) but according to his *secret* Will or *Beneplacture*; so that *many*, yea, *most* to whom *those* promises are declared, are not at all concern'd in the *benefit* that is promised.

Diotrephes. Though that Synod hath not expressly defin'd any thing in this question; yet some of the Members of it, and *Martinius* by name saith, That the *Redemption* by Christ is *universal*; and that the benefit is not only *sufficient*, but a so *truly intended* and *destin'd* for *every* one; otherwise, saith He, we could not infer a *Nec ssity* of every Mans *Believing* that it belongs to him; and this would exempt most men from the chief *duty* of the Gospel.

Act. Syn. Dord. 2. par. pag. 104, 105. *De morte Christi pro omnibus.* Th. 10, 11.

Desolatus. But Sir, I find even that man that goes so far, falls back again, and spills all the *Milk* of Consolation he had given down in those *Theses*; for soon after he puts in his *exceptions*, and enters such a *Caveat* against the greatest part of *Mankind*, as doth infallibly keep them out of possession of the *benefit*; for, saith he, this *universal* Redemption must be very circumspectly handled (as to point of *satisfaction* and *merit*;) and a double *exception* he propounds to limit them. One respecting the *things*, another the *persons*. Christ, he saith, hath not satisfied for a *permanent* impenitency, much less for a *persevering* contumacy; and hence it comes to pass, that the wrath of God *abides* upon *unbelievers*; and all their sins, *original*, *actual*, against *Law* and *Gospel*, are imputed to them: And yet (O strange subtilty!) he hath merited *grace* for *all*, even for the *impenitent* and *unbelievers*: But *what* grace? why, *Remission* of sins, and *Eternal life*, under the *condition* of *faith* and *repentance*; but not grace sufficient and *necessary* unto that *faith* and *repentance*. From hence you will conclude, that he must put in another exception, a

See *Thes.* 16, &c.

Caveat

Caveat against *persons* too, and it is this, That although Christ hath *promiscuously* so satisfied for *all* men, that their sins *may* be remitted, (*viz.* if they *repent* and *believe*; that is, (when they are invited to take Christs *easie* yoke) if they perform an *impossible* condition) yet *in truth* he hath procured the sins of the *Elect* only (in whom that *condition* is effected by an *irresistible* grace and operation) to be remitted *eventually*: So that Christ having made no satisfaction for the sin of *final* impenitency, and having decreed to *let them* fall *inevitably* into that *state*, by *withholding* grace *sufficient* and *necessary* to keep them from it, what advantage I beseech you do *these* poor wretches receive from his *merits* and *satisfaction*?

Diotrephes. But the Synod declares *their* sense more fully in this Article, "That many being called by the Gospel, do not repent, nor believe in Christ, but perish in infidelity; this comes "not to pass (*say they*) through any *insufficiency* of Christs "Sacrifice; for that is a most *perfect* sacrifice and satisfaction for "sins, of infinite price and value, abundantly sufficient to expiate "the sins of the *whole* World; and that 'tis therefore of so "great value, because the person that was offer'd up, was the only begotten Son of God; and because his death was joyned "with a feeling of Gods wrath, and of the curse which we had "deserved by our sins; *and they declare* this *to be Gospel*, "*That* whosoever believes, shall not perish, but have life everlasting. *Chapt. of Redempt. Art. 3, 4, 5, 6.*

Desolatus. 'Tis true [*if they believe*] upon *that* condition: *But did God purpose * to cause in men this condition or not*? In the *Elect* he did, upon whom *only* it was the most *free* counsel, *gracious* will and *intention* of God the *Father*, that the *efficacy* of that *Sacrifice* should stream forth to the production of *faith* in *them*, by an *irresistible* operation, as that Synod hath more at large declared: So that a man must have the work of *special* grace wrought in him, and the *Spirit* of Christ abiding with him, before he can have *assurance* of his interest in Christ. Mr. *Baxter's Preface to the Grot. Relig. sect. 3. Syn. Dord. lib. Art. 8.*

Diotrephes. 'Tis very true, *They that have not the Spirit of Christ, are none of his* *; but you *could not* so much as *say, That Jesus Christ is the Lord, but by the Holy Ghost* *; yet this I know is your stedfast profession; and *because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father.* Can you not *pray* to God too, as well as *profess* to *believe* in him? * Rom. 8. 9. * 1 Cor. 12. 3.

Desolatus. 'Tis most certain we should not have believed Christ to have been the *Messiah*, and the *Son* of God, if the *Holy Ghost* had not sealed the Revelation to us, and confirm'd it with a world of miracles: But having this Revelation by us, Christ may be acknowledged to be the *Lord*, without the special *inhabitation* of his Spirit to prompt us to it; and his *influences* may be sufficient to move us unto *prayer*, when they are insufficient to *renew* us unto *salvation*; and therefore not *every one that saith Lord, Lord*; not every Supplicant, *shall enter into the Kingd m of heaven*; *but he that doth the will of the Father which is in heaven*, Mat. 7. 21.

Diotrephes. Hold you close to this principle, that heaven shall be allotted for a *portion* to *him* that *doth* the *will* of God;
Psal. 37. 28. *for the Lord loveth judgment, and forsaketh not his Saints* (or his that be godly) *they are preserved for ever.*

Desolatus. 'Tis not enough to do *Gods will*, for the *substance* of the work; that may be done by the *unsanctified*: But it must
* Dr. Twiss. ib. p. 48. be done after a *spiritual* and *gracious* manner also *; and so none but the *Saints*, and *truly* godly do it; and they are called [*his*] by a peculiar *title* of *Election*, and are sure to be *preserved* for ever.

Diotrephes. I remember you have been look't upon as a person eminent for *goodness*; and forward, not only to *do* the will of God; but when the will of God requir'd it, to *suffer* also for your *well-doing*. Now St. *Peter* tells you, and he prefixeth
Acts 10. 34, 35. a kind of Oath to his Asseveration, saying, *Of a truth I perceive that God is no respecter of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted with him.*

Desolatus. Sir, the sense of that Text must admit of a limi-
Ch. 1. Art. 7. with 15. tation; for as the Synod at *Dort* hath declared, "God hath cho-
" sen in Christ unto salvation a set number of certain men,
" neither better, nor more worthy than others; but equally lost
" and lying in the common misery with others, whom he passed
" over unto everlasting destruction. And therefore *Dodati*
*Do these Texts serve the interests of the *Sublapsarians*, or *Supralapsarians*, or both, or neither? tells us in his *Annotation* upon that Text, that *Peter* speaketh not here "of that Original of the will and pleasure of God, by
" which he taketh into favour one, who of himself is as unwor-
" thy as the other, *Rom.* 9. 11. 1 *Cor.* 4. 7." But of that con-
" sequent degree of his love toward the work of his grace,
" in what Nation or quality of person soever it be found,

" to maintain, increaſe, and make it up. This is his ſenſe.

Diotrephes. But that learned man does conclude, you ſee, that where God hath *begun* his *work* of *grace*, he will not fail to *maintain*, *increaſe*, and *make it up*; and this is that very thing whereof the Apoſtle is ſo confident, *That he which hath begun a good work in you, will perform (or finiſh it) until the Day of Jeſus Chriſt.* Phil. 1. 6.

Deſolatus. This perſwaſion of the Apoſtle, is but the *reſult* of his *charity* towards thoſe *Philippians*, as appears by the next *verſe*. Where God *begins* a good work, he is *willing* and *ready* (in a way ſutable to his wiſdom, juſtice and mercy) to accompliſh it; but when the work is to be a *duty*, he expects from his Creature a voluntary co-operation to it, without which it cannot be *ſuch*; but if he carries on the *good* work to its *final* period *irreſiſtibly*, ſo that neither the *neglect* nor the *perverſity* of man can hinder it, how comes it to paſs that ſo many are guilty of *Apoſtaſie*, and *draw back* unto *perdition*? Hebr. 10. 38.

Diotrephes. What do you troubling your ſelf about *temporary* Profeſſours and *Hypocrites*, whoſe faith is *falſe* and *unſound*, and their grace *counterfeit*? Many great Divines have told us, That the *leaſt* * meaſure of *true* grace, is a *ſeed* of Regeneration, and implies the man that hath it, to be *ſanctified* and *juſtified*; and then you know your eſtate is *unchangeable*, you are *ſealed up with the Holy Spirit unto the day of Redemption.* In the mean while, *the foundation of the Lord ſtandeth ſure, having this ſeal, the Lord knoweth them that are his.* * *See the Declaration of the Congregational Churches. cap. 14. n. 3.* 2 Tim. 2. 19.

Deſolatus. I ſuppoſe Sir, you deliver not your own judgement, if you ſay, That the *faith* of *Back-ſliders* is *falſe*, and their grace *counterfeit**. You cannot forget the *Parable*, that tells us, the *faith* that *withers* upon *trial*, ſprings out of the ſame *ſeed* of the Word, with that which is *indefectible*; all grace is true; what is *counterfeit*, ought not to be honoured with ſo good a title. The grace that doth not *ſanctifie*, doth not *fail* of that effect, becauſe it is not *true*, but becauſe it is too *little*; for the *leaſt* degree of grace is not a *ſeed* of Regeneration, not *ſufficient* to *ſanctifie* and intitle us to a *ſtate* of juſtification, and an *indefectible* perſeverance. To this purpoſe a man much of your own judgment, hath delivered himſelf in theſe words, "That I know of no ſuch degree of habitual grace in this * *See Mr. Baxter of ſaving faith. pag. 16.*

 Mr. Baxter's Account of perſever. pag. 33.

" life, which would preserve men from Apostasie without Gods " continued, tutelary, preserving grace; so I know of no such " thing as true Sanctification and Justification, without that grace " which is radicated in the soul; and so may be called a confirmed " state, and without the Antecedent and Concomitant Decree " of Gods Election, which layeth a certain ground of perseve- " rance. Here then is the *foundation* with the *seal* of God upon it: But who can *break* open this *Seal*, and give me a sight of my own *name* ingraven upon *that* foundation. The Soveraign *Elixer* that can cure my disease, lyeth in no other but this very Cabinet.

Diotrephes. The *Seal* is broke open at your *effectual* Calling, when God sends you down a *Transcript* or Copy of the *Original* Record, with some *bread* of comfort from his own *Table*, to refresh you, and give you *assurance* of your *communion* with him. To this purpose, the *Spirit* saith unto the Churches, *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in that stone a new Name written, which no man knoweth, saving he that receiveth it.*

Rev. 2. 17.

Desolatus. Sir, I observe many men of your profession, very apt to *adulterate* the Gospel, to serve the present *exigence* of the *Patient*, to whom they are called to administer. Here now you do more than insinuate, that the *effectual* Calling is a *priviledge* so *proper* to the *Elect*, that a man needs no other *Argument* than that, to conclude his *absolute* Election; but when you treat the *Reprobates*, under the Title of *unregenerate*, you urge them to believe that *they* are *all* comprehended in the *act* of *grace*, and so much within the *reach* of an *effectual* Calling, that 'tis none but their *own* fault, if they lose the benefit thereof. The blessed *Spirit* in that place quoted by you, speaks of a heavenly *Collation* after *victory*; but what is that to my comfort? for should my *arrogance* inlist me amongst such *Conquerours*, I should soon find it Cow'd, and utterly defeated, when I come to pass the Muster. I do wish with some passion that I could *taste* the bread of that blessed *Communion*; but I know 'tis a *Manna* that falls *immediately* from Heaven, and 'tis not *yours*, but a more *secret* hand of Providence that must convey it; but 'tis a bread so peculiar to the *Children*, that the *Dogs* are not allow'd so much as any Crumbs of it: And therefore in suggesting this Divine *Repast*, prepared for the entertainment of Gods special *Jewels*, while you

think

think to *ravish* my appetite, you do famish it, and procure me really the sense of such torments as were inflicted upon *Tantalus* but in *Poets* Fiction. Alas Sir, what do you telling me of that *white stone*, unless you could enable me to see it, and read the *superscription*? which is impossible, till I first receive it. The *finger* of Gods *Spirit* hath not yet written out that *Transcript* upon the *Tables* of my heart; and I am sure there is no other *Secretary* can do it, neither have I any Reason to expect it from him; for as that *Manna* falls not *every* day, nor upon every *Tent* of the *Congregation*; so neither do those *white* stones *pave* the *common* streets, nor bear our ordinary *Christian*, much less our *Sirnames* imposed upon us by *Traduction*. Such as have an interest in the *Book* of *Life*, indeed (they say) their *title* is absolute, their *names* being written therein, out of Gods *meer* free-grace and pleasure, without respect to *faith* and *obedience*, or *any* good *quality* whatsoever in them. Upon this Account I may acknowledge with Modesty enough, that no man can be fitter than my self to have a *place* in that eternal *Schedule*: But when I reflect upon those *millions*, not so much as *one* single *thought* worse than my self, left out of it, I find the *odds* so great against me, that I cannot yield to flatter my self into a belief of it.

Diotrephes. There is no Reason in the World, the *sense* of your sins, how many, or how great soever, or the opinion of your meer *nothingness*, should discourage or detain you from a perswasion of your Election. Had your *virtue* been a *motive* or inducement to Almighty God, to put you into his Decree, in that case, if you brought your *virtue* to the *balance*, and found it light, you should have Reason to return *jealous* of your state, and sorrowful: But seeing God hath considered no such thing in you, but put you *freely* into such a Decree as comprehends and provides all *means* and *requisites* whatsoever for your *irresistible* sanctification, *perseverance* and *glory*; the apprehension of this, methinks should scatter your fears and doubts, and make you rejoyce *with joy unspeakable and glorious* *. Now that this is a most unquestionable truth, we have the *determination* of the Synod at *Dort* *, which declares, That God *hath chosen us from eternity both unto grace and glory, both unto salvation and the way of salvation, which he hath prepared, that we should walk therein.* So that God hath not only immutably *decreed* the *end*, but also the *means* by which it is to be *infallibly* accomplisht.

* 1 Pet. 1. 8.

* Ch. 1. Art. 8.

Desolatus.

Desolatus. I wonder not at all at *their* complacence in the opinion of such an *absolute* Election, *who* (as their Doctrine pretends) are carried on by an *irresistible* operation, to *presume* or *rely* upon it. Who would not be glad of so much *security*, that he might disband his fears and anxiety, and care of *duty*; and be *able* to sing a *requiem* to his soul, and *rock* her asleep with such a *charm* as this ["Soul, thou hast sufficient *provisions* for "thy *eternal* welfare, laid up in the *Decree* of thine Election; "and *this* shall be *infallibly* disburs'd to serve *all* thy *needs*, in "thy several stages of *Conversion*, *Sanctification*, and *Perseverance*, "till thou dost arrive at *glory*.] But souls, in the temper of *mine*, *conflicting* with *doubts* and *jealousies*; (if God were pleased to reverse that *absolute* Decree) might find more *encouragement* in a promise of *acceptation* in the *Beloved*, that is in an *Election* upon *Faith* and *Repentance*; for then (Gods ordinary concourse, and gracious assistance continued) the *possibility* of obtaining would put life into their *hopes*, and their *hopes* would quicken them unto *action*: But on the contrary, the thoughts of an *impossibility*, which the *Decree* of *absolute* Reprobation must needs suggest to the considerate, do strike all *hopes* dead, and put all good *endeavours* into a Lethargy, or a state of languishing. This is like a *plucking off* our *Chariot* Wheels, and yet urging us with *threatnings*, and *severe* Discipline, to drive thorow the *red Sea*, that we may gain a passage into *Canaan*: As for that provision of *means* you mention, what comfort can be reaped from it, to a person that suspects himself debarr'd the *end*, and that *immutably*? Though the same *showers* fall *providentially* upon the *Tares*, in regard of their commixture with the *wheat*, yet this can as little prevent their *doom*, as change their *nature*; for all that, *They shall be bound up* (Matth. 13. 30. *in bundles, and be cast into the fire.*

Distrephes. Your mind and discourse run altogether upon the account of Reprobates; but what if they abuse the *outward* means, imploy'd for their *Conversion*, and perish for their contempt of it? *God hath his chosen, whom he will compel to come in*[a]: That is, in *the good hour*, the Ministry of the Word shall be extended or *seconded* by *an effectual*[b], *irresistible work of the Holy Ghost upon their wholesoul, for the producing in them a new spiritual life*, and being thus *regenerated*, their estate (as you cannot deny) is then (as to the *object* or thing) *immutably* and *infallibly* certain.

[a] Mr. Baxter's making light of Christ. p. 4.
[b] Declar. of the Congregational Churches. Chap. 20. n. 4.

Desolate.

Deſolatus. The *new Birth*, or *effectual Calling* (which is inſeparable to a lively faith) I perceive is the only *Phial* that contains *the Aqua vita*, to cure theſe fainting Fits of Fear and Deſperation; but grant a *true* Child of God, ſhall never be permitted ſo far to play the *Prodigal*, as to be diſinherited; what comfort will this aford him, though his life be competently upright and regular, who to deal ingenuouſly, cannot boaſt of *omnipotent* infuſions, which he never *felt*, nor pretend to any *Reformation* wrought in him *irreſiſtibly* in an *inſtant*; but to ſuch only as the *Holy Ghoſt* in Scripture, hath produc'd by *rational* Motives and Arguments, and upon deliberate adviſement too? for that *inſtantaneous* and *irreſiſtible* Regeneration, I am perſwaded, there are very *few* that *feel* it, even of thoſe paſſionate *diſputers* for it: But were *they* reduced to a ſtate of *deſolation* (as I am) I am confident *their* Arguments would appear *Sophiſtry* to themſelves, and vaniſh *into* nothing. Some *looſe* and *vitious* perſons finding *themſelves* by ſome happy *Providence* brought on a ſudden out of love with their *crimes*, may poſſibly impute their *change* to ſuch an *irreſiſtible* operation of the Holy Ghoſt: But this *opinion* many times betrayes *them* to new dangers, while they conclude, They are carried by the ſame, or like *impulſion*, when they make choice of ſome other *By-way*, and run into *new* Exorbitances; yet I will not deny, but the Holy Ghoſt may uſe that ſhort *method* upon ſome *ſpecial* occaſions (as in the Converſion of *Paul*, and perhaps *Auſtin*:) But when he doth uſe it, 'tis very *rare* and *extraordinary*. Otherwiſe being conſcious to no ſuch manner of production in my ſelf, I ſhall yet have more ground to disbelieve my own Regeneration.

Diotrephes. God forbid I ſhould go about to add wound to wound, or affliction to affliction, by raiſing new doubts in you; I deſire rather to be calme, and ſatisfie ſuch as are raiſed already: *However* you may remember, 'tis the general opinion, that this *doubtfulneſs* of your own *ſincerity*, may very well conſiſt with the *ſtate* of grace; and 'tis a very great ſign you fear God, and value his love and favour, that you are ſo much troubled upon your *jealouſie*, that you want it. Dr. *Twiſt.* p. 158.

Deſolatus. Theſe marks Sir, whatever aſſurance they may give us for the preſent, they are not ſo *infallible*, but they may deceive us; yea, and all other marks whatſoever. "I may have a "notional knowledge of Chriſt, and the neceſſity of his blood, and

Mr. *Baxter's* Sermon of making light of Chriſt. p. 55, 56

" and of the excellency of ſalvation, and yet periſh. I may
" weep at the Hiſtory of his Paſſion, when I read how he was
" uſed by the Jewes, and yet periſh. I may come deſirouſly to
" his Word and Ordinances, and yet periſh. I may in a fit of
" fear have ſtrong deſires after a Chriſt to eaſe me, and ſave me
" from Gods wrath, and yet periſh. I may obey him in many
" things, ſo far as will not ruine me in the World, and eſcape
" much of the pollutions of the World by his knowledge, and
" yet periſh. I may ſuffer, and loſe much for him; ſome par-
" cels of my pleaſures and profits I may part with, in hope of ſal-
" vation, and yet periſh. I may be eſteemed by others a man
" zealous for Chriſt, and be loved and admired upon that ac-
" count, and yet periſh. I may be a zealous Preacher of Chriſt
" and Salvation, and reprove others for their neglect of both,
" and lament the ſin of the World with moſt bitter and paſſio-
" nate expreſſions, and yet periſh. I may verily think that I ſet
" more by Chriſt and Salvation, than by any thing elſe whatſo-
" ever, and yet be miſtaken, and periſh everlaſtingly. *Again*,
" By common grace a man may not only know, but love God
" alſo; and love him as merciful and gracious, as better than the
" Creature, as beſt for him; yea, he may love God under the no-
" tion of the chiefeſt good, and moſt deſirable end, in whoſe ſight
" and fruition everlaſting happineſs conſiſteth. And by com-
" mon grace he may believe in Chriſt, or deſire him as a Saviour
" to free him from every ſin; and from ſin as ſin, or as it is againſt
" God. This is the Doctrine of a *perſon* * of great Note, as
you your ſelf very well know; and I pray what can a *Regenerate* man do more? and how then ſhall he *diſcriminate* his *ſaving* grace from that *common* grace?

* See Mr. *Baxter's* additional ſheet at the end of his Treatiſe of ſaving Faith.

* Mr. *Baxter.*

Diotrephes. That perſon tells you withall in the ſame *Treatiſe* *, That *the Act of Love or Faith are conſiderable.* 1. Phyſically, 1. *In general, as Faith and Love.* 2. *In ſpecial, as this Faith and Love about this object, the Father and the Son. And thus by* common *grace men may have* true *Faith and Love; that is, ſuch as is* phyſically *a* true *or real Act.* 2. *They are conſiderable* morally; *and that* 1. *Either as* duty *anſwering a precept* [believe and love God] *and thus they have an* analogical *defective* morality *in them, and ſo are thus far, ſincere or true; but not that* ſame *true Love or Faith,* in ſpecie morali, *which the command requireth; for it commandeth us to love God above all,*

* Pag. 94. Prop. 13.

&c.

&c. 3. *They are considerable as conditions of the promises, and evidences of spiritual life in the soul, and thus wicked men by common grace are never made partakers of them. They have not the things themselves; their faith and love is not the same thing which hath the promises made to them in the Gospel; and so are not true or sincere.* This is the full Declaration of that person you mention.

Desolatus. Why Sir, here is very cold comfort, if this be the best you can administer; this is the grand Objection I have against my self, and makes me doubt the sincerity of my grace. I *love* God, and I *believe* in Christ, and this belief and love are *physically* true, they are *real* acts, and have *a being:* but they are *morally* defective, and *insincere*, not the *same* thing which hath the promises made to *them* in the Gospel; and consequently are no *evidences* of spiritual life in *my* soul; so that all you have done, hath rather tended to *cancel* all my *evidences* for life and salvation, than to *clear* them up for me.

Diotrephes. The most certain judgment a man can make of his state and condition, is to be collected from the *end* he propounds to himself in his *designs* and *actions*; for every man hath one only *prevalent ultimate end*, which is to be called *finis hominis*, or is the *chief ultimate end* of the *habitual predominant inclination* or *disposition* of his soul, and of the *tenour* or *bent* of his course of life. All *godly* men make choice of God for *this* their end; but all the wicked make choice of the *Creature*, and *Carnal-self* for *theirs*; so that we may judge best whether men be *regenerated* or *carnal* by the *end* that rules *their* hearts, and hath the greatest interest in them. Mr. *Baxter. ib. Propos.* 10. & 11.

Desolatus. Sir, I am now as much to seek as ever; for you said even now, That a man may so love God and Christ, that he may *verily* think he sets *more* by them than any thing else, and yet be mistaken. Grant that I have accustomed my self to that *easie* yoke, that Christ ordinarily lays upon the shoulders of his Disciples, and can carry it to my thinking handsomly; yet should Christ *try* me with a harder imposition, as he did that *young* man in the Gospel *, How can I be able (having never been call'd to the like *trial* formerly) to *secure* my own *sincerity* in that case? I may *retreat* and flinch back as he did, and depart *sorrowful* from my Saviour. How can I be assured * of the strength of my grace, and the *proof* of my sincerity, if I should be call'd to suffer Martyrdom? Though I come off in my *active*, I may

* Mark 10. 16, 17, 18.

* Many have shrunk in greater trials, that past through less with resolution and honour. Mr. *Baxter.* ibid.

fall in my *paſſive* obedience. And yet ſuppoſe I ſhould hold out here, the Apoſtle doth at laſt inſinuate, That a man may give *all*
1 Cor. 13. *that he hath unto the poor, and his body to be burned, and yet want charity.* And experience doth teach us, that men may lay down their lives in juſtification of their *Schiſme* and *Rebellion*, and yet be *confident* of their *ſtate* of grace and *ſalvation*; ſo that all this while a man is not able to *diſtinguiſh* *, whether it be *com-*
* Hereupon ſaith Mr. *Baxter* [I much fear leaſt many Learned, Civil, Orthodox men, do take common grace to be ſpecial, and ſo delude their own ſouls, in the tryal of themſelves.] *Of ſaving faith. pag.* 49. *mon* or *ſpecial* grace that he is *acted* by; which makes the Apoſtle ſay, *I know nothing by my ſelf, yet hereby am I not juſtified; but he that juſtifieth me, is the Lord*, 1 Cor. 4. 4.

Diotrephes. "Although temporary believers, and other unregenerate men may vainly deceive themſelves with falſe "hopes, and carnal preſumptions, of being in the favour of God, "and ſtate of ſalvation, which hope of theirs ſhall periſh; yet "ſuch as truly believe in the Lord Jeſus, and love him ſincerly, "endeavouring to walk in all good conſcience before him, may "in this life be certainly aſſured that they are in the ſtate of grace, "and may rejoyce in the hope of the glory of God; which hope "ſhall never make them aſhamed. So the *Congregational* Churches have determined in their *Declaration*, chap. 18. n. 1.

Deſolatus. No doubt, *while* men walk *in all good conſcience*, they may be aſſured for the *preſent*, that they are in a ſtate of grace; ſo much the *Remonſtrants* will allow us; but not that they are in ſuch an *indefectible* ſtate, as is pretended to flow from an *abſolute* Election; and yet *they* will allow men in *that* ſtate too *to rejoyce in hope of the glory of God*; and that *hope* ſhall not
* Hebr. 6: 11. make them *aſhamed*: But if *they ſhew not the ſame diligence* *, (as at the beginning of their Converſion) *to the full aſſurance of*
* Rev. 2. 4. *hope unto the end*; if they leave *their firſt* * *love* (as the *Angel* of the Church of *Epheſus* did;) *their* backſliding will make them *aſhamed*, though their *hope* does not. And if they *who were*
Hebr. 6: 4, 5, 6. *once inlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the World to come; if they* may *fall away*, then
Rom. 11. 20. let them who boaſt of a more *ſpecial* and *inſuperable* grace, *not be-*

be high-minded, but fear. Remember what expressions the clear evidence of truth (for matter of *Fact*) hath extorted from the pen of Mr. *Baxter* *, in these words, [*It is exceeding hard to determine how great, many or long, the sins of a true Believer may be.*] And if those sins be *Adultery*, *Murder*, or the like, and long continued in, shall *that* Believer be *certain* still of his *Election*? Shall he nor rather suspect it was but *common* grace that *wrought* him to *that* belief? He hath Reason certainly to suspect it, unless he adds *presumption* to his other crimes; so that upon the whole matter, without a *special* Revelation, a man cannot till his *Doomsday* be certain of his Election, because he knows not what *temptation* he may fall into, nor how he shall demean himself under it; and if he *perseveres* till *then* in his obedience, the *Remonstrants* will secure him of his *Election* as well as you.

* *Disput. of Right to Sacram. pag.* 337. m.

Diotrephes. We say, "True Believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it, by falling into some special sin which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light; yet are they not utterly destitute of that seed of God, and life of Faith; that love of Christ and the Brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived; and by the which in the mean time they are supported from utter despair. Declar. of the Congreg. Chur. *chap.* 18. *n.* 4.

Desolatus. It seems then, that once *true* Believers, though they fall into some *special* sin which *wounds* the conscience, and *grieves* the Spirit (for the other branches I shall not insist upon;) and though that sin, or sins be never so *great*, and *long* continued in (for 'tis hard to determine how great, how many, or how long those sins may be, as was confest even now) yet *they* retain the *seed* of God, and the *life* of Faith, and the *love* of Christ with *sincerity* of heart and *conscience* of duty; and out of *these*, by the operation of the Spirit, *their* assurance is sure to be revived. Then *David* addressed a needless Petition, to have *a new heart created*, and *a right spirit renewed* in him, if that *seed* of God, and *life* of Faith, and *sincerity* of heart were still in him before: Is it not rather that great *Engine* of an *absolute* Elec-

on, that *serves* such Believers up again after *those* desperate falls * ? But the *Non-elect*, though by the help of *common* grace, and *their* most diligent *improvement* of it, *they* lead never so strict and *severe* a course of life; yet if being *led* into temptation by an *efficacious* permission, *they* miscarry under it, *they* fall not *forward* (as *those* Believers are said to do to their *advantage*) but *backwards*, and can never rise again to any *hope* of salvation or pardon, but must break their Necks *irrecoverably*; nay, though he walks never so uptightly under the conduct of this grace, it can neither bring him to Heaven, nor procure *saving* grace for him. What encouragement is this to the greatest part of *Mankind*, even amongst *Christians*, who are said to live under no other *influences* than those of *common* grace?

* It is not from the meer nature of inherent grace that it cannot be lost; but from the Divine Decree, Love and Engagement. Mr. *Baxter of saving faith. pag.* 49.

Diotrepl. We are confident that such as are truly *sanctified*, can never fall *totally* and *finally*; as for those other falling *Stars*, how glorious soever their *lustre* was, we know they were never *fixed* in the Firmament.

Desolatus. Whatever your confidence is Sir, such *examples* make so great an impression upon my spirit, I cannot but with *trembling* reflect upon that Apostolical *Caveat* and Exhortation,

1 Cor. 10. 12. [*Let him that thinketh he standeth, take heed lest he fall.*]

Diotrephes. God hath *ordained* such admonition as a *means* to promote the grace of *perseverance* in all that are *true* Believers.

Desolatus. But that I am one of *that* number, is not yet made out to me; for there is nothing can *really* make me such, but that *special irresistible* grace that flows from the Fountain of an *absolute* Election, as the fruit and effect of it, as the Synod of

Ch. 1. Art. 9. *Dort* declareth: And unless I be planted in that *Sole* by Gods most *free* and *unchangeable* love, it is impossible I should partake of the *fatness* of it. And this is my unhappiness, I cannot meet a man that hath taken so exact a *survey* of that *State*, as to be able to secure my *interest* therein. The truth is therefore, after all your *applications* to remove my jealousie, I am still as much afraid of the state of *Reprobation*, as at our first meeting.

Diotrephes. The Synod of *Dort* * tells us, "That they who

* Ch. 1. Art. 16 "heartily desire to turn unto God, to please him only, and to be "delivered from this body of death, though they cannot make

such

" ſuch a progreſs in the faith and way of godlineſs as they wiſh;
" yet ought they not to be terrified with the Doctrine of Repro-
" bation; for our merciful God hath promiſed that he will not
" *quench the ſmoaking flax*, nor *break the ſhaken reed.*

Deſolatus. He that can *quench** the *Spirit*, may *quench* the *ſmoaking flax*, though God doth not. In this matter I am not afraid of God, but of my ſelf; and that in regard of the Decree of *Reprobation*, which denies *all* grace *ſufficient* to ſet the *flax* on *fire*, though it *ſmoaks* till it makes the *heart* to bleed, as well as the *eyes* to water. * 1 Theſ. 5.19.

Diotrephes. If you be afraid of your own *infirmities*, I hope you have ſufficient ſecurity againſt them, in the *interceſſion* of a merciful and compaſſionate *High Prieſt*, who implied *all*, when he ſpake to *Peter*, and made him this promiſe [*Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat; but I have prayed for thee, that thy faith fail not.* Luk. 22. 31, 32.

Deſolatus. Alas, Sir, that concerns the *Elect**, who are the only perſons that have an intereſt in that *High Prieſt*; for we are told in the name of all the *Congregational* Churches, *That* (though the Reprobates were then in *Adams* loyns as well as the reſt) *God was pleaſed to give the promiſe of Chriſt, the ſeed of the woman to the Elect* (only.) And that his *interceſſion* belongs peculiarly unto *them*, is the affirmation of many *Members* of the Synod of *Dort*; and as touching the *efficacy* of it, 'tis the ſenſe of that *whole* Convention. Beſides, *that* promiſe concerns the *true* Believers, and ſo no ground of comfort to ſuch as want a *true* Goſpel-faith for the *morality* of it: But grant I have an *intereſt* in *Chriſt* ſo far forth as concerns the *impetration* of grace; that is, of *pardon* and *ſalvation*, upon this condition, [*If I repent and believe*] (as *Martinius* and *Ludovicus Crocius* do acknowledge, becauſe they ſaw the *glory* of God, his *veracity* in calling, his *equity* in commanding, his *juſtice* in threatning could not be defended otherwiſe) yet if I have no intereſt in his *merit* and *interceſſion*, as to the *application* of it, that is, for procuring grace *ſufficient* and *neceſſary* unto the begetting of *that* Faith and Repentance (as they ſay *Reprobates* have not) what will it avail me?

* Chriſt profeſſeth he prayed not for all, but only for thoſe whom God had given him, *Joha* 17. 9. or ſhould hereafter believe, *ver.* 20. and for them alone he ſanctified himſelf, *ver.* 19. that is, offer'd himſelf upon the Croſs. Dr. *Twiſs. ibid. pag.* 143.

Vid. Act. Syn. Dord. par. 2. *pag.* 4. *theſ.* 7, &c. & *pag.* 117. *theſ.* 2, 3, 4.

Diotrephes,

Diotrephes. That *impetration* being made for *all* in *general*, as the greatest Divines do confess (to whose Judgement I must subscribe for many weighty Reasons;) the *application* you know, is to be accomplished by *means*. What the *ordinary means* is, you are not ignorant; you must attend upon *that*, and wait the *good houre* with patience; you have many *comfortable* expressions for your encouragement: Christ came *to seek and to save that which was lost*. If you be amongst *that* number, and *sensible* of your *lost* condition, you have encouragement from that passage, *Christ came not to call the righteous*, but such *lost* persons, *sinners to Repentance*.

Desolatus. That I am amongst the number of those *lost* souls, I am sufficiently *sensible*; but that Christ came *intentionally* to *seek* and *save* me, is not so evident; yet I have been taught to believe, that he came to save *all* upon *condition*; that is, [if they *repent* and *believe*.]

Diotrephes. And not only so; but he hath appointed a *Ministry* to make a *general* offer of *Christ*, *Pardon* and *Salvation* upon *that* condition; and to call upon them *seriously* and earnestly to perform it; that is, to *repent* and *believe*, that *they* may actually receive *forgiveness* of their sins, and an *inheritance* amongst them that are sanctified.

Desolatus. 'Tis somewhat strange how he should *seriously* offer *life* and *pardon*, or *seriously* call to *Faith* and *Repentance*, such persons as he was *pleased*, for the *glory* of his *Soveraign Power*, to Decree from all Eternity, to *with-hold* his mercy from, to *pass* them *by* (in the *Decree* of communicating grace *sufficient* and *necessary* to *Faith* and *Repentance*, and to *permit* them *efficaciously* to fall into sin) and to *ordain* them to *dishonour* and *wrath* for their sin, to the praise of his *glorious* Justice, as the *Congregational Churches* have declared. How can it consist I say with Gods *sincerity*, *equity* and *justice*, to *call*, *command* and *threaten* unto *Faith* and *Repentance*, upon promise of *pardon* and *salvation*, those very persons, *whom* his *own* immutable and everlasting *Decree* hath put under an *invincible* necessity of *impenitency* and *unbelief*, that he may have an *opportunity* to glorifie his *justice* in their *eternal* condemnation? A dejected soul cannot cast anchor upon such *deluding* offers and invitations.

Chap. 3. n. 7. See ch. 5. n. 4. The Doctrine of the *Assembly*, and that of *Dort* differ but little from this in effect, though it be somewhat more plausible in appearance.

I

I shall therefore trouble you no further, good Mr. *Diotrephes*, but sum up the grounds of my present *doubts* and disconsolation, and leave them to be more deliberately weighed in the balance of your mature judgement.

1. 'Tis most certain there is no man shall be saved without *Regeneration*.

2. 'Tis resolved, Do a man what he can to the uttermost, in the improvement of *common grace*; yet there is no promise extant to assure him, that *special grace* shall be conferr'd upon him; but only,

3. Certain *Revelations*, that this work of *Regeneration* shall be accomplish't *irresistibly*, in a set number of persons called the *Elect*. And

4. Because those persons are design'd and *cull'd* out already, without *respect* or *fore-knowledge*, whether of *Faith* or *Repentance*, or any *good quality* whatsoever in them, as *antecedent* to their *election*; therefore I am sure no performance of mine can procure me to be *elected*.

5. It is impossible upon these grounds, to come to the knowledge of it *à priori*, whether I be *elected* or no, without such a *special* Revelation, as is granted very seldom, and if ever, to very few.

6. It is so difficult likewise to collect any certainty *à posteriori*, the *sins* and *duties* of the *Elect* and *Reprobate*, are so *symbolical* and alike; the *first* (their sins) proceeding from the common infirmity and corruption of *nature* which hath infected *all*: And the *second* (their *duties*) being the effects of *that* grace (*common* or *special* respectively) which, whatever it be in the *political* or *moral* capacity, is but *gradually* distinguished in the *physical* or *natural*; and especially seeing that *degree* of grace, which is *saving* in one, perhaps is not so in another.

7. We observe even in the purest times, whiles the Holy Apostles (those *foundations* * of the *new Hierusalem*) were yet alive, that many who shin'd as glorious *stars* in that *Firmament*, were notwithstanding *drawn out of heaven by the tayle of the Red Dragon, and cast down to the Earth*; which *event* (as we are taught to believe) is a sufficient *indication*, they never had a *real* interest in Christs *merits* and *intercession* to procure *saving grace* for them; and for *abusing* that *common* grace, which had advanced them so high (though higher it was not able) *they* were cast so much the lower into shame and torments.

* Rev. 21. 14.

Rev. 12. 4.

Lastly,

Lastly, This *absolute* Election being, (as some of the Synod at *Dort* affirm *) *the foundation of Christianity and salvation*, and *the Rest or Fountain of solid consolation in this miserable life*, and my self not able to make out my interest in it; but finding much objection to the contrary: *Hinc illæ lachrymæ*; it seems for all such *miserable comforters* *, and *Physitians of no value* *, I must sit down in my confusion by these waters of *Babylon*, and weep bitterly.

* Deput. Syn. Geld. Act. Syn. N. Dord. pag. 30. par. 3.
* Suffrag. Genevens. ibid. pag. 57. par. 2.
* Job 16. 2.
* Chap. 13. 4.

Lam. 1. 16.

For these things I weep, mine eye, mine eye runneth down with water; because the Comforter that should relieve (or bring back) *my soul, is far from me.*

THE SYLLOGISM.

THAT Doctrine that can afford no solid grounds of hope to encourage a *desolate* spirit in the wayes of godliness; That Doctrine is not serviceable to the interest of souls, nor practicable in the exercise of the Ministerial Function, nor according to godliness.

The Doctrine as well of the *Sublapsarians*, as that of the *Supralapsarians*, can afford no solid grounds of hope to encourage a *desolate* spirit in the wayes of godliness. Therefore

The Doctrine, as well of the *Sublapsarians*, as the *Supralapsarians*, is not serviceable to the interest of souls, nor practicable in the exercise of the Ministerial Function, nor according to godliness.

The *Major* is evident, because it is for the interest of souls to be *filled with all joy and peace in believing*, and *to rejoyce in hope of the glory of God*; and therefore it is a part of the Ministers duty to be *helpers of the peoples joy*, that they may *serve God with gladness of heart*, Rom. 5. 2. Chap. 14. 17. & 15. 13. 2 Cor. 1. 24. Deut. 28. 47.

The *Minor* is proved in this fifth Dialogue *.

* Read also the Relation of the fearful estate of Francis Spira.

Colasterion.

Ezek.

Ezek. 13. 22, 23.

Ye have made the heart of the righteous sad, whom I have not made sad; and strengthned the hands of the wicked, that he should not return from his wicked way. ——— *Therefore ye shall see no more vanity.*

Etsi in fidem non illuminantur, nec Evangelii efficaciam verè sentiunt nisi qui praordinati sunt ad salutem; experientia tamen ostendit reprobos interdum simili fere sensu atque electos affici, ut ne suo quidem judicio quicquam ab electis differant. Quare nihil absurdi quod cælestium donorum gustus ab Apostolo, & temporalis fides à Christo illis adscribitur; non quod vim spiritualis gratiæ solidè percipiant ac certum fidei lumen: sed quia Dominus, ut magis convictos & inexcusabiles reddat, se insinuat in horum mentes, quatenus sine adoptionis Spiritu gustari potest ejus bonitas. Calvin. *Instit. lib.* 3. cap. 2. sect. 11.

Other proofs of the *Minor.*

Hebr. 6. 4. Luk. 8. 7.

AND now (Reader) I appeal to all the World for judgment, whether men that have espoused such principles, be not like to march out upon a very hopeful Expedition, in their enterprize for *Reformation*, while they continue such Forces under their Regiment, as are so apt upon all occasions to Face about, and give fire upon themselves, instead of aiding them in carrying on the War against Vice and Wickedness? They may *Magisterially* dictate their Prescriptions for a *Form of Godliness*; but doubtless in the profession of these principles, they do shamefully evacuate, if not utterly deny the power thereof.

But some man may demand, If these Doctrines be so pernicious unto *godliness*, What is the Reason that such as do embrace them, do not run headlong after their unbridled lusts, into all manner of wickedness? To which I answer:

1. That doubtless too too many do take liberty to pollute themselves with the foulest sins, and flatter themselves that they shall be saved harmless upon the account of these Doctrines.

2. Some dissemble their crimes for other advantages, or

excuse *, or extenuate, or *adopt* them into the Family of Virtue. Did not Mr. *Knox* call it a godly Fact in *James Melvin*, when he murdered the Arch-bishop of St. *Andrews*. And do not others now adayes, account such *Facts* the *work of God*, and a *doing God service* *, as well as Mr. *Knox*.

3. Men may be very resolute to do and suffer much, to gratifie the pride of their opinion. *Maccovius** mentions one *Lucilius* in *France*, who endured to be burnt for *Atheism*.

4. There are many (and God be blessed there are so many) that lead a very *godly* life, not discerning the pernicious *consequences* of those Doctrines which they do maintain.

And 5. As *Cicero* writeth of the Disciples of *Epicurus*, so I may say of these, It is not the *Genius* of their *Doctrine*, but the *honesty* of their *Nature*, and the *Goads* of *Conscience*, that do prompt and incite them to a good life. To which I may add,

6. The power of some other *principles*, whereby the Divine Grace doth act in them.

Lastly, If they of another perswasion can clearly and solidly defend the honour of the Divine Attributes, *viz.* Gods *Mercy* and *Justice*, his *Holiness*, *Truth* and *Sincerity*; and justifie the *Necessity*, *Use* and *Exercise* of the *Ministerial* Office upon their own grounds, I do unfeignedly promise to subscribe: But if they be not able to perform this, then as *Vincentius Lirinensis* hath it, *Dedisc ant benè, quod dedicerunt non benè: & ex toto Ecclesiæ dogmate quod intellectu capi potest, capiant: quod non potest, credant.* Commonit. cap. 25. ad finem.

Quære, Whether men of those rigid opinions, do think all those sins mentioned in the Apostles Catalogue, *Gal.* 5. 19, 20, 21. to be damnable, and make a like conscience to avoid them all?

* John 16. 2.

* *De Atheis. in Carol.*

AN

AN ADDITIONAL

DIALOGUE

BETWIXT

SAMARITANUS and DESOLATUS:

Design'd to satisfie the

DOUBTS of CONSCIENCE,

Affrighted at (that which Mr. *Calvin* both made and call'd)

THE

HORRIBLE DECREE

OF

Reprobation.

JER. 8. 22.

Is there no Balm in Gilead ?

ISA. 35. 3.

Strengthen ye the weak hands, and confirm the feeble knees.

1 THES. 5. 14.

Comfort the feeble-minded, support the weak.

LONDON, Printed by *E. M.* for *William Leak* at the Crown in *Fleet-street*, between the two Temple-gates. 1661.

AN ADDITIONAL

DIALOGUE

BETWIXT

SAMARITANUS and DESOLATUS:

Designed to satisfie the

DOUBTS of CONSCIENCE,

Assighted at (that which Mr. Calvin both made and called)

THE

HORRIBLE DEGREE

OF

Reprobation.

JEREMIAH.

Is there no Balm in Gilead?

Is AIAH.

Strengthen ye the weak hands, and confirm the feeble knees.

THES. 5. 14.

Comfort the feeble-minded, support the weak.

LONDON, Printed by E. M. for William Leake at the Crown in Fleet-street, between the two Temple-gates. 1651.

THE SIXTH

DIALOGUE

BETWIXT

SAMARITANUS and *DESOLATUS*.

Samaritanus. How now my *Desolatus*, what solitary still? hath Mr. *Diotrephes* left you alone?

Desolatus. All alone Sir, to my self, and my own sad thoughts.

Samaritanus. I hope he hath left you satisfaction behind him, and then he might take his leave with confidence.

Desolatus. Yes, he hath given me satisfaction, and I thank him for his labour.

Samaritanus. I am very glad of that; but why so pensive and dejected still, if you have received satisfaction?

Desolatus. I perceive his Doctrine contains no *cordial* of hope for one in my condition, that is all the satisfaction I have gained; and sure you must needs think there is but cold comfort in that.

Samaritanus. Whatever his Application have been, I know 'tis impossible the *Father of Mercies* should be *defective* in his provisions for *healing* the sad and broken soul; for he saith, *To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word.* And to what end doth he look to persons of this frame and temper of spirit; but *to revive the spirit of the humble, and to revive the heart of the contrite ones?* In confidence therefore of his compassion towards you, and his

Isa. 66. 2.

Ch. 17. 15.

assistance

assistance to my self in this charitable enterprize, I desire to renew my Discourse with you, in order to your better satisfaction and comfort. And let me tell you, as the ground-work from Mr.

Direct. for peace of Conse. Dir. 7. pag. 46. *Baxter*, "That all the terrifying temptations which are grounded "on misrepresentations of God (as if he were a cruel destroyer "to be fled from) are dispelled by the due consideration of his "goodness, and the deep setled apprehensions of his gracious, "merciful, lovely nature (which indeed is the first work of true "Religion, and the very Master-radical Act of true Grace, and

Ib. pag. 18, 19. "the Maintainer of spiritual life and motion. If you think of "God as one that is glad of all advantages against you, and de-"lighteth in his Creatures misery, it is impossible you should love "him. The love of our selves is so deeply rooted in nature, that "we cannot lay it be, nor love any thing that is absolutely and "directly against us. We conceive of the Devil as an absolute "enemy to God and men, and one that seeks our destruction, "and therefore we cannot love him: And the great cause why "troubled souls do love God no more, is, because they represent "him to themselves in an ugly odious shape. To think of God, "as one that seeks and delighteth in mans ruine, is to make him "as the Devil; and then what wonder, if instead of loving him, "and delighting in him, you tremble at the thoughts of him, and "flie from him! As I have observed Children, when they have "seen the Divel painted on a Wall in an ugly shape, they have "partly feared, and partly hated it: If you do so by God in your "fancy, it is not putting the Name of [*God*] on him when you "have done, that will reconcile your affections to him, as long as "you strip him of his Divine Nature. Remember the Holy "Ghosts description of God, 1 *John* 4. 16. *God is love.* Write "these words deep in your understanding.

Desolatus. Sir, Were the Authour you have cited, present with me, I would desire him to resolve me how he could demonstrate it, that God is *love* (as he hath described him) to the *Reprobates*; when he hath from all Eternity abandoned them to *sin* and *hell-torments* for his *meer pleasure*, or to shew his *Soveraignty* and Power over them? But you may be pleased to proceed in your own method of discoursing.

Samaritanus. I doubt not to satisfie you in this particular, before we part. But I shall pursue that encouraging observation of St. *Peter*, where I left you at our last conference [That *God* is

no Reſpecter of perſons, &c. To which you made me no Anſwer, and ſo I thought fit to withdraw my ſelf from you. Acts 10 34,35

Deſolatus. I remember very well the paſſage; for Mr. *Intrephes* was pleaſed to revive the memory of it; but as little to his purpoſe, as to my comfort; for (as I told him) *Interpreters* do put in ſuch *exceptions* in their conſtruction of that Text, that it ſignifies nothing at all to my advantage. God it ſeems hath *cull'd* out a ſet *number* of perſons, without *regard* to *any* good quality in *them*, upon *whom* he hath immutably *decreed* to conter his grace, and *they* ſhall be *inſuperably* conducted unto glory; for all the *reſt* (who make up the far *greater* number) not a whit *worſe* than *thoſe*, he hath paſſ'd *them* over, and *decreed* to give *them* neither *grace* nor *glory*; but to let *them* fall (and that not by a bare *permiſſion* into *ſin*, and to leave *them* in that ſin to their final *condemnation*; and this for the *glory* of his *Soveraign* Power over his Creatures: If I be not of that *ſet* number, do I what I will or can, I ſhall find no *acceptation* at the hands of Almighty God.

Samaritanus. Can you be induced to ſubſcribe to ſuch *interpretations* of Scripture? you may with as much colour of Reaſon ſay, That when our *Saviour* commands us, when we pray, to ſay, *Our Father which art in Heaven*, &c. His meaning is, we ſhould not ſay it at all; or when the Apoſtle ſaith, *Let every ſoul be ſubject to the Higher Powers*; that *his* meaning is, we ſhould take up *Arms* againſt them; St. *Peters* ſenſe is clear enough, that Gods *reſpect* is not ſo much to the naked *Entities*, or *Beings* of men, as to *their perſons* ſo *capacitated* or qualified: *He that feareth him, and worketh righteouſneſs, is accepted with him*: *To this man will I look*, ſaith the *High* and *Lofty One*, as you heard even now. To this purpoſe the Lord, in his Expoſtulation with *Cain* ſaith, *If thou doſt well, ſhalt thou not be accepted?* That is, without doubt thou ſhalt. Iſa. 66. 2. Gen. 4. 7.

Deſolatus. But the Scriptures do aſſure us, That *God loveth firſt* *, and maketh *himſelf* known to *thoſe* that make no *inquiſition* after him *; and *without* Chriſt, and his *grace*, man can do nothing *. * Rom. 10. 20. * John 15. 5. Pſal. 59. 10.

Samaritanus. You ſay the very truth, *the God of our mercy doth prevent us*, as the *Pſalmiſt* hath it: But the *love* of God is exhibited to us in holy Scripture two manner wayes; either as *Antecedent*, which goes before *Faith* and *Repentance*, or as *Conſequent*;

Consequent; which follows the *obedience* of Faith. God bears a *general good-will* to Mankind, before he loves them with a love of *complacency*; and out of that love of *good-will*, though he doth not grant them salvation *immediately*, yet he affords them *light* and *means* to lead them to salvation: This love is so great, that the Apostle saith of it, *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* It was *through the bowels of the mercy* * *of our God*, that *this day-spring from on High did* thus *visit us*: But upon the *intervention* of our *Faith*, when we entertain this *light*, and receive Christ into our hearts, there follows a love of *complacency* in God towards us, which *embraceth* us, as in the *Neighbourhood* of salvation; of this love our Saviour speaketh, *John* 14. 23. *If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him.*

Rom. 5. 8.

* Luke 1. 78. Tit. 3. 4.

Desolatus. But the *disposal* of men as to their *final* state of salvation or damnation; the Apostle makes it an Act of Gods *Soveraign* Power, *Rom.* 9. 21. *Hath not the Potter power over the Clay, of the same lump, to make one vessel unto honour, and another unto dishonour?*

Samaritanus. The *Wiseman* (who ere he was that wrote that Book) tells us of the *Potter*, That *employing his labours lewdly, he maketh a vain god of the same Clay.* Sure God cannot do so; similitudes therefore must not be stretch too far *: But suppose the *Potter* could give *life* and *sense* to his *Vessels*, and *perpetuate* that life to millions of Ages; should he, *meerly* to shew his *Soveraign* Power over *them*, inflict *unnecessary* and *excessive* torments upon them; what opinion would you have of such a man? Would you not think it an Act of extream *cruelty*, contrary to that *natural* love which every Creature beareth towards its own *production*; and contrary to natural *equity* thus to torment the *harmless*!

Wisd. 15. 8.

* *Nasus nimium non est emungendus, ne sanguis eliciatur.* Dr. Prid. Lect. 8. de Salut. Eth.

Desolatus. I must confess I could have no good opinion of such a person in such a case, for exercising so much *inhumanity*.

Samaritanus. If this were Gods practice, a man might justifie himself upon the account of such a *President*. It could be no *sin* for a man (in such a case) to follow Gods example in disposing of his *own*: But God, as his own most gracious * *nature* abhors it, so his *Law* forbids all such intolerable cruelty: And as a *good man regards the life of his Beast*, so doth our good God *care*:

* Micah 7. 18. * Prov. 12. 10. Jonah 4. 11.

But

But unto men he is *a faithful Creatour*, 1 Pet. 4. 19. *Who will have all men to be saved, and come to the knowledge of the Truth.* 1 Tim. 2. 4. *Not willing that any should perish, but that all should come to Repentance*; the end and means too, Salvation and Repentance: And extendeth *the riches* * *of his goodness and forbearance, and long-suffering to lead them to it*: And * *that by two immutable things, in which it is impossible for God to lie, we may have a strong consolation, in flying for refuge to lay hold upon the hope set before us*: He hath confirmed his promise by an *Oath*, Ezek. 33. 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye, turn ye from your evil wayes; for why will ye die, O House of Israel?* Gods goodness or equity makes him *have a desire to the work of his own hands.* 'Tis the extream provocation and *incorrigible* obstinacy of sinners, that makes the *Prophet* denounce such a fearful *doom* against some of them, *Isaiah* 27. 11. *For it is a people of no understanding; therefore he that made them will not have mercy on them; and he that formed them, will shew them no favour.*

* Rom. 9. 22. with chap. 2. 4.
* Hebr. 6. 18.
Job 14. 15.

Desolatus. Doth God *cast off* none but such as cast off him first, and *despise his goodness.*

Samaritanus. Not a man that I can find, according to the Holy Scriptures *; for so the Lord hath declar'd himself.

See 2 Kings 13. 23.

* *Imo divina derelictionis ea apertissimè designatur ratio, quod Deus ab hominibus prius deseratur.* Prov. 1. 24. Theol. M. Britt. *de* 3. & 4. *Artic. Thes* 4. *vide sequent. inter* Act. Syn. Nat. Dord. *pag.* 129. *par.* 2.

(1.) In the Old Testament: *Prov.* 1. 24. *to* 31. *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, &c.* And to the same purpose, *Ezek.* 24. 13. *In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

(2.) In the new *Testament*, Acts 13. 26. The Apostle addresseth his *Ministry* unto them in these expressions: *Men and Brethren, Children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this salvation sent.* And he

That the displeasure of God is only against the refractory and disobedient, see *Heb.* 10. 38. 1 *Cor.* 10. 5. *Heb.* 3. 17, 18, 19.

gives them warning, *Ver.* 40, 41. *Beware therefore, lest that come upon you, which is spoken of in the Prophets; Behold ye despisers, and wonder, and perish*; and because *they* did *despise, contradict* and *blaspheme* the Gospel, and *reject* * *the Counsel of God against themselves*; therefore the Apostle took the boldness to tell them, *Ver.* 46. *It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles.* The *Talent* * is never taken away, till it be first *abused*, or at least *neglected*; hence *Heb.* 2. 3. *How shall we escape, if we neglect so great salvation?* Reprobation is therefore thus defined by the Learned and *Orthodox* [Gods immutable Decree, *whereby he hath determined to leave them under wrath, for their sin and unbelief; and to damn them eternally, who will not repent, and believe in Christ.*] This *Definition* is most exactly true, if God reprobates *such* only as he damns; (and if he doth otherwise, there is not an exact *conformity* betwixt his *Decree*, and the *Execution* of it, which is absurd) and the Scriptures express it in every page; but especially we may take it from the words of our Saviour Christ, *John* 3. 18, 19. *He that believeth not, is condemned already*; because *he hath not believed in the Name of the only begotten Son of God. And this is the* (cause of) *condemnation, that light is come into the World, and men loved darkness rather than light, because their deeds are evil.* In which words, we have not only the *way*, but the *cause* also of condemnation propounded; *viz. unbelief*, and the *love of darkness*, proceeding from a *custom* of evil-doing.

* Luke 7. 30.

* *Talentum gratiæ a Deo semel concessum nemini eripitur, nisi qui prius suo vitio illud sepelivit*, Matth. 25. 28. *Hinc monemur ne Spiritum resistamus, ne Spiritum extinguamus, ne gratiam Dei frustra recipiamus, ne deficiamus a Deo*, Hebr. 3. 7. Theol. Britt. *ibid. vide.*

See Mark 16. 16. John 3. 36. Acts 13. 46. Rom. 11. 20.

Desolatus. My *Friend*, I am afraid you forget your self in this point; for you know *Divines* do *distinguish* here, and make a *wide* difference betwixt the *Decree* of Reprobation, and the *Execution* of it. Although, say they, God doth *destine* whomsoever he please to *hatred* and *destruction*, without any *respect* to any quality in them, yet he is not *unjust*; because betwixt his Eternal *Decree*, and the *Execution* of it, *sin* and *infidelity* are *subordinated*, as the *cause* for which he *justly* damns them.

Samaritanus. I remember this *distinction* very well; but I cannot allow it for *current*, because it doth not free God from *injustice*; for if the *execution* be therefore *just*, because it supposeth

poſeth a *cauſe* or ground for the infliction of *that* evil upon man, which was *deſtinated* to him by the Decree; the *Decree* therefore for the infliction of *that* evil is *unjuſt*, becauſe *that* excludes ſuch *cauſe* or ground; for if it be not lawful to *inflict* evil without cauſe; neither is it lawful to *will* the infliction of it; for the *injuſtice*, we know, is not *firſt* and *principally* in the *infliction*, but in the *will* to inflict; for *rectitude* is, *primò & per ſe*, in itſelf *firſt* and *chiefly* in the *will*, in the *execution* only by *extrinſecal* denomination. But 2. If there be ſuch a *diverſity* in the *execution* from the *Decree*; *this* Execution is not the Execution of *that* Decree, but ſomething elſe, as was intimated before. Beſides, *how* is ſin *ſubordinated* to that Decree, and by *whom*! Is it by *Almighty* God? Why, then (whether that *ſubordination* be by a *poſitive* or *privative* action) *that* ſin is *intended* of God, as a *means* inſervient to *that* Execution; and this will *double* the *injuſtice* of it; for what is this elſe, but firſt to *will* that a *harmleſs* perſon be made *miſerable*; and then, to *will* that he be made a *ſinner*, that he may be made *miſerable*, as it were, in a way of *juſtice*; and far be it from us to aſcribe *ſuch* proceedings to the righteous *Judge* of all the World.

Deſolatus. If this be all the account you can give of the *Decree* of *Reprobation*, I pray what will you make *that* power and *liberty* to conſiſt in, which the *Apoſtle* doth aſſign to Almighty God, in the Act of *Election* and *Reprobation*, under that *ſimilitude* of a *Potter*?

Samaritanus. A liberty to diſpoſe of the *ſame* lump, for ſeveral *ends* and uſes, as he finds it more *ſtubborn* or *pliant* under his hand upon a *ſecond* working; for we muſt conceive, the *Apoſtle* ſpeaks of *ſuch* a *lump* of Clay as was firſt *marr'd* in the hands of the *Potter* (Jer. 18. 4.*) Hence he concludes, that *all have ſinned, and come ſhort of the glory of God*: Sinned, I ſay, not in the loins of *Adam* only, but *perſonally* and *actually*; for, he ſaith, *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.* Now in the diſpoſal of *this* lump, God declares his *Power* and *Soveraignty*.

* Read that Chapter throughout. Rom. 3. 23. Ver. 12.

(1.) By aſſigning *glory* to *ſome* part of it; that is, to *Believers*; (for *it pleaſed God to ſave them that believe*, 1 Cor. 1. 21. and this is *the Election of grace*, Rom. 11. 5.) And,

(2.) By awarding *ſhame* and *deſtruction* to *others*, viz. to *unbelievers* (who are therefore ſaid to be *broken off becauſe of unbelief*, Rom. 11. 20.) And this is exactly conſonant to the reſolution of our Saviour, to whoſe hands the *Regiment* of the Church is committed, *John* 3. 35, 36. *The Father loveth the Son, and hath given all things into his hand; he that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.* And indeed this is the very *Key* that the *Apoſtle* hath put into our hands, to open his meaning in thoſe *Chapters* to the *Roman*, chap. 9. 30, 31. *What ſhall we ſay then?* or what ſhall we conclude? *That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith; but Iſrael which followed after the Law of righteouſneſs, hath not attained to the Law of righteouſneſs; wherefore? becauſe they ſought it not by Faith*, &c.

Diſolatus. The Apoſtle ſpeaking of the *Elect*, ſaith, God hath *predeſtinated them unto the Adoption of Children by Jeſus Chriſt, according to the purpoſe* and *good pleaſure* of himſelf, *who worketh all things after the counſel of his own will*, Eph. 1. 5, 11. where he attributes the *Election* and *Adoption* of ſuch perſons to Gods *meer* good *pleaſure, purpoſe*, and the *counſel* of his own will; and the counſel of God *that* ſhall ſtand.

Samaritanus. To ſatisfie you in this, there is no more to be conſidered, but wherein this *good pleaſure, purpoſe* and *counſel* of God conſiſts, and 'tis in this, That whereas *mankind* was inthral'd to *Satan*, *ſin* and *death*, Chriſt (eſtabliſh't to be a *Mediatour* and *Saviour*, in the execution of thoſe Offices of *King*, *Prieſt*, and *Prophet*) *had Commiſſion* to proclaim a great ſpiritual *Jubilee* for the *liberty* and *ſalvation* of as many as were willing upon *his* terms to *accept* of their *Redemption*. To this purpoſe, you may at your leiſure, conſult theſe Scriptures [*Iſa.* 42. 1, 2, 3, 4, 6, 7. *& chap.* 49. 1. *to* 10. *& chap.* 61. 1, 2, 3. *& Zach.* 6. 12, 13.] Hence the Apoſtle ſaith, *There is no condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1. & Coloſ. 1. 27. *Chriſt in you the hope of glory*: And becauſe the *terms* which Chriſt propounds, or the *condition* which he requires of us, in order to our *actual* Liberty and Redemption, is *Faith* (in the Goſpel-ſenſe*) therefore the ſame Apoſtle ſaith, *Ye are all the Children of God by faith in Chriſt Jeſus*, Gal. 3. 26. For *as many as received him, to them*

* See and compare theſe three parallel places. Gal. 5. 6 (Jam. 2. 22.) 1 Cor. 7. 19. Gal. 6. 15.

them gave he power to become the Sons of God, even to them that believe on his name, John 1. 12. who are therefore ſaid *to be choſen in him*, Eph. 1. 4. But, on the other ſide, ſuch as deſpiſe the *Benefit* of this *Jubilee*, or *Acceptable* year, and *will not have Chriſt to reign over them:* but being fond of their old *Maſter* and *Service*, continue in the *obedience* of *his* laws and luſts, they ſhall *die* and *periſh* in their thraldom, *Exodus* 21. 5, 6. *Rom.* 6. 16. 2 *Pet.* 2. 19. *Luke* 19. 14. with 27. This is clearly Gods whole *pleaſure*, *purpoſe*, and *counſel*, in the Goſpel; and *This* ſhall ſtand. Whereupon the Apoſtle ſaith, *If an Angel from Heaven preacheth any other, let him be accurſed.* Gal. 1. 8, 9.

Deſolatus. What will you ſay to that of the Apoſtle, aſcribing all to God's Will; *Rom.* 9. 18. *Therefore hath he mercy, on whom he will have mercy, and whom he will, he hardneth?*

Samaritanus. I ſhall not inſiſt to tell you in what ſenſe God is ſaid to *harden*; It will be ſufficient to enquire a little further into God's *Will* in *theſe* particulars [of *ſhewing mercy* * and *hardening* reſpectively] And (as was declared even now) it is God's abſolute *Will* to have mercy upon *Believers* as *ſuch*, and to harden *Unbelievers*, as *ſuch*. So the Apoſtle, *Rom.* 11. 7. *What then? Iſrael hath not obtained that which he ſeeketh for, but the election* (that is, *Believers*, repreſented by thoſe *who had not bowed the knee to Baal*, verſ. 4.) *hath obtained it* (mercy unto juſtification and life:) *and the reſt* (*unbelievers* *, *who going about to eſtabliſh their own righteouſneſs, did not ſubmit themſelves to the righteouſneſs of God*, Ch. 10. 3. *The righteouſneſs which is of God, through the faith of Chriſt*; as it is ſtiled, *Phil.* 3. 9. Theſe) *were blinded, or hardned.* See *Rom.* 9. 30, 31, 32.

* *Prorſus cujus vult miſeretur & quem vult indurat: Sed hæc voluntas Dei injuſta eſſe non poteſt: venit enim de occultiſſimis meritis; quia & ipſi peccatores, cum propter generale peccatum unam maſſam fecerint, non tamen nullo eſt inter eos diverſitas: præ dit ergo aliquid in peccatoribus, quo quamvis nondum ſint juſtificati, digni efficiantur juſtificatione: & item præ dit in aliis peccatoribus, quo digni ſint obtuſione.* Aug. Lib. quæſt. 83. Quæſt. 68.

* See Rom. 3. 3.

Deſolatus. But foraſmuch as *Faith* is a work, (as our Saviour witneſſeth, *John* 6. 29.) the Apoſtle ſeems to exclude *that* utterly, in this *Election of Grace:* For he Argues thus, *Rom.* 11. 6. *If by grace, then is it no more of works: otherwiſe Grace is no more Grace. But if it be of Works, then*

then is it no more Grace; otherwiſe work is no more work.

Samaritanus. You muſt obſerve, Though *Grace* and *works* * be oppoſed, yet *Grace* and *Faith* are *ſubordinated* in the Goſpel, Rom. 4. 16. Therefore it is of Faith, that it might be by grace. *Eph.* 2. 8, 9. *For by grace are ye ſaved, through Faith, and that not of your ſelves; it is the gift of God: Not of works, leſt any man ſhould boaſt.* And what is it that is ſaid to *exclude* works, but that which excludes *boaſting* too? which is *Faith*, Rom. 3. 27. Now as the Apoſtle ſaith in another caſe, 1 *Cor.* 15. 27. *When he ſaith, All things are put under him, it is manifeſt that he is excepted, which did put all things under him.* So here; when the Apoſtle ſaith, *Works* are excluded, it is manifeſt, that *Faith* is excepted, which did exclude them. And hereupon we are ſaid, to be *ſaved by Faith*, to be *juſtified by Faith*, to be *adopted* † *by Faith*; and to be *choſen in Chriſt* * too, in whom we cannot be but *by Faith*†; Hence the Apoſtle uſeth that Title, *To the faithful in Chriſt Jeſus*, Eph. 1. 1. For *we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end*, Heb. 3. 14. See 1 *Tim.* 2. 15. & *Rom.* 11. 20, with 22.

* *Viz.* Such as go before faith, as *Tit* 3. 3, 4, 5. and ſuch as pretend to reward upon the integrity of their perfection, *Rom.* 4. 4. Not ſuch as flow from faith; for *Jam.* 2. 14, 26. 1 *Joh.* 3. 7. for faith doth eſtabliſh grace, *Rom.* 4 16.

† Joh 1. 12. Gal. 3. 26.

* Eph. 1. 4.

† Eph. 3. 17.

Deſolatus. I have yet more to object out of the Apoſtle, who ſaith, *Rom.* 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* And in the next verſe he adds a moſt *dreadful* example of God's ſeverity and judgment upon *Pharaoh*, of whom, the Scripture (as the mouth of God) ſaith, *Even for the ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my Name might be declared throughout all the earth.*

Samaritanus. That *raiſing* up of *Pharaoh* is not to be underſtood of his *Creation*, or *Birth*; as if God brought him forth into the world on purpoſe to make him a *ſpectacle* of his Wrath and Fury; (For the word the Apoſtle uſeth hath no ſuch importance:) but of *raiſing* him up from the *Gates* of death, reſcuing him from that deſtruction by the *Peſtilence*, which (his meaſure of ſin being then fill'd up) had *ſeized* upon him, had not God reſerved him by a ſpecial power, to ſerve other *ends* of his providence. The Original Text hath it clearly to this ſenſe; For ſo it runs (*Exod.* 9. 16.) *And in very deed, for this cauſe have I made thee to ſtand* *, *for to ſhew in thee my power, and that my Name may be declared throughout all the earth.*

* So the Marginal reading, according to the Hebr.

earth; which, we ſee, was accordingly accompliſhed, not only amongſt the ſurviving *Egyptians*, (Exod. 14. 17, 18.) but amongſt the *Philiſtims* alſo, 1 *Sam.* 6. 6. and other Nations.

When the Apoſtle ſaith (which is your other Objection) [*it is not of him that willeth, nor of him that runneth*]

1. We are told by Mr. *Baxter* *, [*that the meaning is not, that our* ſalvation *is not in him that willeth, or in him that runneth: the Apoſtle talketh of no ſuch thing: but it is about the giving of the Goſpel to them that had it not, and taking it from them that had forfeited it by their ſin*] Indeed he ſpeaketh not of *ſalvation* or *election* unto glory: but of giving the *Goſpel*, and calling men unto *Chriſtianity*, who were in no *capacity*, much leſs in any *forwardneſs*, to enquire after it, till they were *prevented* by the *Revelation* and light thereof, as the Apoſtle recites it from the Prophet, *Rom.* 10. 20. *But Eſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt unto them that asked not after Me.*

* Treatiſe of Converſion. p. 295 ſ. *Vid.* Diſſertat. Theologic. inter Ames. & Levinch. p. 23.

2. The Apoſtle in the place mentioned, ſpeaks of ſuch as *will* and *run* after their own phantaſies and Humours, as the *Jews* did *, againſt whoſe principles and practice, he diſputeth; (For *who* hid *required* † *theſe things* (to which they addicted themſelves under the Goſpel) *at their hands?*)

* Rom. 10. 3. † Iſa. 1. 12.

But 3. That God *ſhews mercy* * unto ſalvation to none (I ſpeak of the *Adult*) but ſuch as do both *will* and *run*, according to his own *preſcription* in the Goſpel, is every where apparent. To this purpoſe are thoſe exhortations, *Hebr.* 12. 1. [*Run with patience the race that is ſet before you.* (1 Cor. 9. 24.) *So run that ye may obtain.*] And ſuch as deſiſt, faint, or ſtep aſide in the courſe of Chriſtianity, are reprehended for it, *Gal.* 5. 7. *Ye did run well; who did drive you back, that ye ſhould not obey the truth?* There is the ſame Reaſon for [*willing*,] which the Scripture inculcates with no leſs importunity; inſomuch as it is ſaid *, [*Whoſoever* will, *let him take of the water of life freely*; And, *If any man* will * *do his* (Gods) *Will, he ſhall know.* And ſuch as remain in their *unbelief* are reproved upon this account, becauſe they *would* not come to Chriſt *, they *would* not be gathered * by Chriſt. If God's purpoſe were *to ſhew mercy* to us unto ſalvation, without our *willing* and *running*,

* *Ecce miſericordia, & judicium; miſericordia in electione quæ conſecuta eſt juſtitiam Dei, judicium vero in cæteris qui excæcati ſunt, & tamen illi quia voluerunt, credi derunt, illi quia noluerunt, non crediderunt* Aug. lib. de prædeſt. S. S. c. 6.

* Apoc. 22. 17. * Joh. 7. 17. * Joh. 5. 40. * Mat. 23. 37.

ning, (according to *thoſe* Laws, and thoſe abilities, he hath been pleaſed to give us;) why are we ſo earneſtly exhorted, *to walk worthy of our calling*; *To give diligence to make our Calling and Election ſure*: *To work out our own ſalvation with fear and trembling?*

Eph. 4.1. 2Pet.1.10. Phil.2.12.

Deſolatus. But ſure there is ſomething more in it; elſe why doth the Apoſtle (diſcourſing upon this profound Article) ſilence all Objections with his [*O homo, tu quis es?*] *Nay, but O man, Who art thou, that replyeſt againſt God?* He reſolves the whole reaſon of the affair into the Will of God, and will have us diſpute no further.

Rom.9 20.

Samaritanus. You muſt underſtand, that exclamation, [*O man, who art thou?*] *Non ſuccumbentis eſt, ſed indignantis, ac corripientis hominis reſponſatoris audaciam*; as St. *Auſtin** and others have obſerved. The Apoſtle out of indignation, doth uſe that expreſſion to repell the ſaucineſs of an inſolent *Replicant*; For it is ſuch a one, that is introduced in the former verſe, uttering theſe words [*Why doth he yet find fault? For who hath reſiſted his will?*] This was enough to ſtop the mouth of ſuch a bold perſon; but not all the Apoſtle had to ſay by way of Anſwer; for he gives a clear deciſion of the point, *verſ.* 30, 31, 32. Not according to that principle of an *irreſpective* election and Reprobation; but upon the account of *Faith* and *Unbelief* reſpectively; For ſuch as were now *rejected* from the *Lot* of God's people, *were broken off*, *becauſe of their unbelief*; and ſuch as were *elected* to it, *did ſtand by faith*, Rom. 11.20. And this is to be reſolved wholly into the *Arbitrement* of God's Will, who was freely pleaſed thus to determine and ordain touching the ſons of men, *That whoſoever believeth, ſhould have eternal life*, *He that believeth not, ſhould be condemned*, Joh.3.16,18,36.

**Vid.* Aug. lib. 83 quæſt. Quæſt 68.

So that if you ask a cauſe of this Conſtitution, it is the *ſole* Will of God; Therefore he choſe *Peter* and *Paul*, &c. whom he *fore-knew* would believe; becauſe out of the *meer* pleaſure of his gracious Will, he would ſave *Believers*: He reprobated the *Jews*, whom he *fore-ſaw* would not believe: becauſe according to the pleaſure of his own Will he determined to condemn *Unbelievers*. The preſcription of *Faith* unto ſalvation is therefore of the *free-will* of God *alone*, who did ſo appoint it.

Deſola-

Desolatus. I have been taught, That we are chosen to salvation and glory not *as holy* or *believers*; but to the end we may be *made such*. Our election doth not presuppose *Faith* or *Holiness* in us, but *procures* them for us; according to that of the Apostle, *Eph.* 1. 4. *He hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame before him in love.* And the same Apostle tells us, that *all men have not faith*; and he makes Faith a *Propriety*, calling it, *the faith of God's elect.* 2 Thes. 3. 2. Tit. 1. 1.

Samaritanus. We may consider a *twofold* election; one to *grace*, and another to *glory*; but the more profoundly learned have observed, that throughout the whole book of Scripture, there is not one single Text, wherein the word [*election*] or [*chosen*] signifies, without controversie, *Election*, or *Chosen unto glory.* And because in that of *Eph.* 1. 4. The Apostle saith, *God hath chosen us in Christ*, and *that we should be holy*; They think it most agreeable to interpret it of God's *choosing us, through Christ, unto the state of grace, to the end, we may lead a holy life, to his praise and glory*, according to the 6 *verse.* And because 'tis said (in the *Præterperfect tense*) *He hath chosen us, before the foundation of the world*; therefore they understand it of God's *decree of election*, by a *Metonymie* very frequent in Holy Scripture, which assignes the name of the *effect* to the *counsel* or *decree* it self; as you may further observe in those Texts, 2 *Tim.* 1. 9. *Titus* 1. 2. *Ephesians* 2. 5, 6.

Whereas you alledge out of the Apostle, *Tit.* 1. 1. That *faith* is *appropriated* to the Elect; *That*, if rightly understood, is no way opposite to our pretensions; For by *Faith*, in that place, we are not obliged, by any cogent Argument, to understand Faith properly so called, *Fidemquâ Creditur*, The *virtue* of Faith whereby we do believe: but *Metonymically*, that Faith, [*quæ creditur*] The *Doctrine* of Faith, which is believed, and thus it is to be understood according to the usual style of holy Scripture, as you may see in the 4 *verse* of this very *chapter*, and *Jude ver.* 3. *Act.* 6. 7. *Rom.* 1. 5.

2. By the word *Elect*, we are not bound to understand in that place, such persons, as were, from all eternity, chosen *absolutely* and by name to glory. For that word [*elect*] is not always a *Participle*, but sometimes a *Noun*, and such a *Noun*,

as doth, as well in the *Old* as *New* Testament, connote some excellent and remarkable *quality*, by reason whereof a thing is said to be *elect*; As *v.g. elect* or choise *Trees*, for their *tallness*, Jer. 22. 7. Ezek. 31. 16. *Elect* or choise men, for their *valour*, 1 Sam. 26. 2. Jer. 48. 15. *Elect* or choise Cities for their *strength* and *beauty*, 2 King. 3. 19. And it is very agreeable to this sense of the word to say, that men are called *elect*, or *choise-men*, in regard of their *Probitie* of mind, and their *promptness* of assenting to the Revelation, and following the conduct of the Gospel; and the denomination of *the elect of God*, may be given unto them in regard of their *constancy* of faith, and their *eminency* of obedience amongst the rest of the Faithful: To which purpose you may consult those Texts of holy Scripture, *Matth.* 24. 31. *Mark* 13. 27. *Luk* 18. 7. 2 *Tim* 2. 10. *Rom.* 8. 33. *Col.* 3. 12. *Apoc.* 17. 14.

If by the *elect* in that place, you understand, *elect to glory*, yet it doth not follow therefore, that they were *so* elected unto glory *before* they did believe. For then by the same reason, it would follow, that *sanctity* goes before *faith*, because we read *Apoc.* 13. 10. *Here is the patience and faith of the Saints*; and in S. *Jude's* Epistle vers. 3. *Contend for the faith that was once delivered unto the Saints.* And we might conclude with equal Authority, that *vocation* doth precede *election*, because, *Apoc.* 17. 14. they are said to be *called*, *and chosen*, and faithful. But by *elect* (in that place) we may understand such as are *elect to grace*, or called unto the *faith* by a gracious divine election, and *obey* that call.

In short then, *the faith of God's elect* may very well be expounded of the *Doctrine of faith*, which was willingly imbraced and entertain'd by such as did yet retain the *docile* and *honest* heart, and so were *choice* men, and *fearing God*: But *profane* and *perverse*, *absurd* and *unreasonable* men are said *not to have* that *faith*; because they *reject the counsel of God against themselves, receive the grace of God in vain, and turn it into lasciviousness.*

Luke 7 30. 2 Cor. 6. 1. Heb. 12. 15. Jude ver. 4.

Desolatus. It is Dr. *Twiss* his observation, "That a man may hear the Word of God with a *purpose to oppose it*, either "in general, or some particular truth thereof. Yet this humour of *opposition* cannot hinder God's Word, and the operation of his Spirit *where he will*, in spight of their conceits,

Ubi supra. p. 84.

"who

" who thought the Apostles *were filled with new wine*, when
" *three thousand* were converted that day; and *Austin* acknow-
" ledgeth, that God converteth not only *aversas à vera fide*,
" but *adversas veræ fidei voluntates*. We read in the 7 of *John*,
" that some who were sent *to take Christ*, were taken by
" him.

Samaritanus. You must consider that there may be more *secret* opposition in the heart, to the word of grace, upon the account of *interest*, *prejudice*, or *false principles* passionately espoused, where the life is *less scandalous*, and the *opposition* is the more *obstinate*, and consequently, the more hard to be conquered according to the ground upon which it is made. *How* Joh. 5. 44. *can ye believe*, saith our Saviour to the Jews, *who seek honour one of another?* And he tells the Scribes and Pharisees, That *the Publicanes and Harlots entred into the Kingdom of heaven before them.* And *Solomon* invites us to this observation, saying, *Seest thou a man that is wise in his own eyes, there is more hope of a fool* (that is, a wicked man) *than of him* *. *Prov. 26. 12.

The dispensation of the Gospel, which is *the Ministration of the Spirit*, goes forth doubtless with a mighty power of *conviction*, but how farre it works upon particular persons, *affected* under the influences of it, is not so easie to be resolved. There are in the conversion of sinners cases *extraordinary*, which must not be drawn into example, nor prejudice the *general* Rule; as in S. *Paul*, *Austin*, &c. But ordinarily, that there is some disposition and temper of spirit more apt than others to receive the effectual impressions of it, is most certain. Such is *the honest and good heart* in the Parable, such are *the humble*, *and meek*, Psal. 25. 15. and *the poor in spirit*; such as *do the truth*, and *the Will of* Joh. 3. 21. *God*, (so farre as their information serves them;) such Joh. 7. 17. are *the weary and heavy laden*, and the like: They are resem- Mat. 11. 28. bled to *sheep*, and to *babes*, and are said to be *of God*, to have Joh. 10. 28. *learned of the Father*, and *to know him*; These are said to be Mat. 11. 25. *ordained*, that is, disposed, and in a fit posture for *eternal life*, 1 Pet. 2. 2. Acts 13. 48 and of this ingenuous and noble temper were those Joh. 8. 47 *Bereans*, Acts 17. 11. They were, as it were in the Suburbs or 1 Joh. 4. 5, 6. Confines, *not farre from the Kingdom of God*; and upon the Joh. 6. 45. first call by the word of grace, they obeyed, and kept into it.

Desolatus. But by what means may a man obtain to be thus disposed or qualified for faith and conversion?

Samaritanus. Mr. *Baxter* tells you very truly, that *common grace* is truly preparative and dispositive to *saving grace*; so that if we employ and improve the first, we may be confident we shall obtain the other; Not by any *merit*, or *causality*, *force* or *efficacy* of our work, or by any *natural connexion*, but meerly by God's *grace*, by the counsel of his *holy and irresistible* will, by which it hath pleased him to appoint, the one as a necessary *consequent* of the other.

Of Saving Faith p. 39, 41, 46.

Dr. Jacks. p. 3109, &c.

Desolatus. Have you any grounds for this assertion?

Samaritanus. Yea; that ground so often laid down by our Saviour, in the Parable of the Talents, *Habenti dabitur, To him that hath,* [made use of grace] *shall be given,* and *he shall have more abundance.*

Mat. 25. 28, 29.

Desolatus. That is, he shall have more of the same kind, if he employes his Talents of *common grace*, he shall have an addition of *common grace*; if he employes talents of *saving grace*, he shall receive a greater measure of *saving grace*.

Samaritanus. Nay, God's bounty will be extended further[a]; upon the emprovement of *common grace* he shall receive *saving grace*; for to him that had improved his talents, he saith, *Be thou Ruler over* so many *Cities*[b]; The remuneration is in a matter of a higher nature. And this God doth vouchsafe, not of *debt*, or *condignity*, or *congruity*; but of *grace* * and *mercy* still.

[a] Mat. 25. 21, 23. *Thou hast been faithful in a little, I will make thee ruler over much.*

[b] Luk. 19. 17, 19

* *Praecedaneorum illorum rectior usus causae rationem non habet, qua Deus tanquam justus Judex & quasi Remunerator impulsus est ad majorem gratiam communicandam: sed tanquam mitissimus pater,* &c. *Semic. col. inter D. Tilen. & Camer. p. 35.*

Desolatus. Suppose two persons alike affected in mind and body, exposed to the like temptation, and attended with equal assistances of grace; whether is it possible for one of these to stand impregnable, while the other miscarries under this tryal? And if he may, whence is this difference in the issue and event of this combate?

Samaritanus. Take the *Totum Complexum* together, and there can be no other cause assign'd, but the *liberty of the will*; for

for grace cannot be the cauſe why any man doth fail of his duty; but the will aſſiſted by grace, is a *Partial* cauſe of that man's ſtanding in his integrity, and the *total* cauſe of this man's falling from it. Thus S. *Auſtin* hath determined the queſtion: *Si aliqui duo æqualiter affecti animo & corpore, videant unius corporis pulchritudinem, quâ viſâ unus eorum ad illicite fruendum moveatur, alter in voluntate pudica ſtabilis perſeveret, quid putamus eſſe cauſæ, ut in illo fiat, in illo non fiat voluntas mala?* Reſpondet; *ſi eadem tentatione ambo tententur, & unus ei cedat atque conſentiat, alter, idem qui fuerat, perſeveret, quid aliud apparet, niſi unum* voluiſſe, *alterum* noluiſſe *à caſtitate* deficere? *unde, niſi* propriâ voluntate, *ubi eadem fuerat in utroque corporis & animæ affectio, amborum oculis pariterviſa eſt eadem pulchritudo, ambobus pariter inſtitit tentatio?* Of two perſons alike affected in ſoul and body, alike aſſaulted by the temptation of the ſame beauty; why one of them ſhould proſtitute himſelf to the temptation, while the other perſeveres in his chaſtity, *Auſtin* could aſſign no other reaſon, but their own *will*; the one *would*, the other *would not* violate his Sacred chaſtity. 2. If you take the Caſe apieces, *Proſper* * anſwers diſtinctly to the ſeveral parts, and renders the cauſe exactly well, *Quod gratiæ opitulatio à multis refutatur, ipſorum eſt nequitiæ, quod autem à multis ſuſcipitur, & gratiæ eſt divinæ & voluntatis humanæ*; That the aſſiſtance of grace is rejected of many, 'tis ſolely of their own naughtineſs, but that it is embraced of many, 'tis both of the divine grace, and the humane will.

Lib. 13. de civit. cap. 6. apud Grevinch.

*De vocat. Gent. l. 2. c. 26.

Deſolatus. But Sir, that *good uſe*, and that *cooperation* of the will, are *pious* actions, and *ſaving* good; and therefore ſhould be aſcribed wholly to the grace of God, and not at all to the will of man.

Samaritanus. That *good uſe*, and that *cooperation* of the will, are to be aſcribed to Grace, as the *Principle* and *Primary* cauſe; but yet as they are *moral actions*, they do derive their efficacy and vertue from the will, and not from grace wholly; which may be clearly evinced by this *Dilemma* of the *Remonſtrants*. Uſus ille bonus gratiæ *aut eſt actus officij noſtri, qui virtuoſus dici meretur; Aut non eſt: Si eſt, quomodo itaque efficacis gratiæ effectus in ſolidum eſt? Si non eſt, quid ergo eſt? Dicetis, ſi dixeris quid ſit, ut intelligi ab eo poſſis,* qui

Examen cenſur. p. 180. b.

qui communi tantum sensu praditus est.

Desolatus. Sir, I am scrupled at this Doctrine; for to my sense, it argues, That a man doth something to *discriminate* himself, in the work of grace; which to me, seems directly contrary to the Apostle, 1 *Cor.* 4. 7. where he saith, *Who maketh thee to differ from another? And what hast thou, that thou hast not received? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

Samaritanus. I confess, I have, sometimes, had the same scruple about that Text: but upon better consideration, I find (according to the judgment of the most learned Expositors) that the Apostle there speaks not to our purpose: For (if I may take that liberty so to render the School-distinction) he speaks not of *sanctifying*, but of *edifying* grace; I mean, such as was given to those Teachers, not so much for the *private* good of themselves, as for the publick benefit of the Church, as appears, 1 *Cor.* 3. 5.

De gratia gratis datâ, non de gratia gratum facient.

Christ had no *Universities* then to breed Apostles in; and finding very few or none fit for the work of the Ministry, which he had occasion to employ them in, he was fain to make them fit by miracle; And being qualified upon that account, the Apostle justly checks their arrogance, for glorying of such gifts, as were not acquired by their own study and industry, but inspired into them *immediately* of the Holy Ghost: Which abilities therefore were not rewardable, nor commendable in them that had them, as to the manner of possession [a]; but only so farre forth as they did employ and improve them for the edification of the Church. [Such in general were all those diversities [b] of gifts, and operations dispensed amongst the faithful upon the first promulgation of the Gospel.]

[a] 1 Cor. 9. 16, 17. Gal. 1. 11, 12. [b] 2 Cor. 12. 4, 6, 7.

This *light* of the knowledge of Christ brake in upon them *irresistibly*; for which cause the production of it in them, is fitly resembled to the production of light, at the first *Creation*, 2 Cor. 4. 6. But it is otherwise in the gifts of *saving faith and holiness*, whereof the possession is a matter of *free choice* and acceptation, *Deut.* 30. 19. *Luke* 10. 42. *Prov.* 1. 29. This light may be *excluded* and *resisted*, Joh. 1. 5. c. 5. 35. Job 24. 13. Joh. 3. 19. Such therefore as do embrace this light, may very well be said to difference themselves from such as do reject it.

When

When our Saviour tells *Martha* [one thing is needful: *Mary* hath *chosen* the good part] doth he not commend *Mary* for such a *discrimination*? But if this had been made in her by the *sole irresistible* operation of divine grace; *Martha* might very easily have excused her self, and have charged the fault (that she had not made the like choice) upon his *deficiency* in a matter so *needful* to her.

When the great *Jubilee* is proclaimed, and the prison-doors set all open, and the Officer employed to knock off all the prisoners fetters; doth not he who rejoyceth at the Proclamation, and accepts of liberty, and goes forth of the prison, do something to *difference* himself from him that suffers his ears to be bored through, not accepting deliverance, and delights to be a slave still? Do but compare and weigh the quotations in the *Margin*, and make the application to the state of sinners under the promulgation of the Gospel, at your leisure.

Exod. 21. 5, 6. Isa 61. 1. Cap. 49. 9. Cap. 42. 7. Luke 1. 79. Rom. 6. 14. with ver. 16.

Why was our Saviour so transported with admiration at the faith of some, as well as at the unbelief of others *, if that Faith were wrought so irresistibly, that the believer contributed nothing towards it? 'Tis certain, some do neglect the gift that is given them, and bury their talents, and receive the grace of God in vain, and are wanting to it, and fall from it, and turn it into lasciviousness: others are careful to retain, and stirre up, to employ and improve what they have received, do not these, by this means, cooperate to their own discrimination? He that obeys God, certainly differs exceedingly from him that obeys not, and does not his obedience (which is his own act and duty, perform'd by the assistance of Gods grace) help to make the difference? Nothing can be more evident.

* Mal. 3. 10.

1 Cor. 6. 1. Heb. 12. 15. Jude ver. 4. Heb. 12. 28.

S. *Austin* found nothing in this Text * to contradict it, but a man might cooperate to his own *discrimination*. For *De Spiritu & litera, cap.* 34. (which book, amongst others, was opposed to *Pelagius*) having started this difficulty, That if *the will to believe*, be therefore ascribed to God, because it is said by the Apostle [*What hast thou that thou hast not received?*] it seems upon alike account that *sin* may be attributed to *him* also; because *that* is derived from the *free-will*, which we *received* from *him* at our *Creation*: Out of this difficulty the Father winds himself in these words: *Attendat & videat, non ideò tantum istam voluntatem divino muneri tribuendum, quia ex libe-*

* 1 Cor. 4. 7.

libero arbitrio est, quod nobis naturaliter concreatum est; verum etiam quod visorum suasionibus *agit Deus ut velimus, & ut credamus: sive extrinsecus per Evangelicas exhortationes, ubi & mandata legis aliquid agunt, si ad hoc admonent hominem infirmitatis suæ, ut ad gratiam justificantem credendo confugiat: sive intrinsecus, ubi nemo habet in potestate quid ei veniat in mentem*, sed consentire vel dissentire propriæ voluntatis est. *His ergo modis, quando Deus agit cum anima rationali, ut ei credat, (neque enim credere potest quolibet libero arbitrio, si nulla sit* suasio *vel vocatio cui credat) profectò & ipsum velle credere Deus operatur in homine, & in omnibus misericordia ejus prævenit nos*: Consentire autem vocationi Dei, vel ab eâ dissentire, *sicut dixi*, propriæ voluntatis est. *Quæ res non solum non infirmat quod dictum est*, Quid enim habes quod non accepisti? *Verum etiam confirmat.* Accipere *quippe &* habere *anima non potest* dona, *de quibus hoc audit, nisi* consentiendo: *ac per hoc* quid habeat *&* quid accipiat, *Dei est*: accipere *autem &* habere *utique* accipientis *&* habentis *est.* So that, if there be any difference betwixt receiving and not receiving, retaining and not retaining, improving and receiving in vain; then he that doth receive, and retain and improve, doth something to *difference* himself from him, that improves not, retains not, receives in vain, or receives not at all.

If man can do nothing to *difference* himself,

1. Why doth God give so many *commands* to him for his *renovation* and improvement [a]?

2. Why doth he render *praise* and *glory* to his Saints [b], and so often commend them, saying, *They are worthy* [c]?

3. Why doth he so earnestly *incite* them unto *duty* by *promises* and *threatnings* [d]? Why doth he *upbraid* unbelievers, for *rejecting the counsel of God against themselves* [e], and *judging themselves unworthy of eternal life* [f]? And *finally* brands them with *shame*, *confusion*, and eternal *torments*? All these *Topicks* will afford us most pregnant proofs that men *may*, and many times do, *act* something towards their own discrimination.

Desolatus. But will not this abate the accounts of thankfulness in *Believers*, if they receive no more than *Unbelievers* do?

a Deut. 10. 16. Jer. 4. 4. Ezek. 18 31. Eph. 4. 22. 2 Cor. 7. 1.
b Numb. 14. 24 Job 2. 3. Rom. 2. 29. Mat. 25. 23.
c Rev. 3. 4.
d Rom. 8. 13. Isa. 1. 19, 20. Rom. 2 6, &c.
e Luke 7. 30.
f Act. 13. 46.

Samaritanus

Samaritanus. The *Faithful* do receive ſuch *aſſiſting* and *following* Grace, as the *Unregenerate* receive not, though their *Preventing* Grace be equal. * But beſides, am not I obliged to be thankful to my Benefactor, becauſe others do undervalue and ſleight his Bounty? Shall not the children of *Sion* be joyful in their King, and ſing *Hoſanna* to the Son of *David*, becauſe others cry out, [*We will not have this man to reign over us?*] The ſhort is, we owe our *diſcrimination* (be our own concurrence what it will) to the Divine *preventing* and *aſſiſting* operation. And 2 Gods grace and mercy doth follow us all the days of our life; and 3 finally he crowns our co-operation with eternal joy and glory. And ſure here is ſeed enough to bring forth a full Harveſt of Thankſgiving.

* *Quando enim unus iſtorum pro ſua libertate convertitur, jam auxilium prævenient ipſi collatum, habet in eo influxum gratiæ cooperantis, quem non habet in altero; neque enim Deus ita movet voluntatem prævenien'o, ut ipſi converſionem actualem relinquat pro ſola ſua libertate, qua voluntas in actu primo conſtituta, ſeipſam ſola reducat ad actum ſecundum, ſed cooperatione gratiæ efficacis. Diſcrimen ergo ex parte non-converſi, totum oritur ex ſola arbitrii libertate: tota enim ratio ob quam Deus illi non dat nec unquam inſtituit gratiæ cooperantis, eſt, quia ipſe homo pro libertate ſua noluit conſenſum operari, cui alioquin Deus ex ſe paratus erat ad cooperandum: Sic* Auguſtin. l. 2. de pec. mer. & remiſ. cap. 17. *Gratia Dei hominum adjuvat voluntates, qua ut non adjuvantur, iniquitas cauſa eſt, non in Deo, &c. Sicut Deus deſereret hominem, denegando ei auxilium efficax, antequam homo deſeruit Deum.* Differt. Theolog. *de duob. quæſt. inter* Amef. & Grevincov. *pag.* 204, 205.

Deſolatus. Me-thinks this ſeems to lay a ground for *glorying*, which the Apoſtle would by all means have excluded in the work of Grace.

Samaritanus. The Goſpel allows us to ſeek *for glory and honor* as well as for *immortality*, *Rom.* 2. 7. Indeed our Savior blames the *Jews* for that they did *receive honor one of another, and not ſeek for that honor that commeth from God only*, *Joh.* 5. 44. To glory in what we do as done by the ſtock of our *own ſtrength*; and to glory in what we receive, as being received upon the account of our *own merits*, is wicked arrogance, and condemned by the Apoſtle: But we are allowed, yea, we are required, *to glory in the Lord*; and we may glory alſo, that *we are able to do all things* (if we glory that we do it upon this Goſpel-account) *through Chriſt that ſtrengthens us.* For the will of man (in what we do graciouſly) doth not confer any power upon Grace, but rather Grace confers the power and propenſion upon the Will,

Rom. 2. 29. 1 Cor. 4. 5. Gal. 6. 4.

and moves it to determine it self, and hath, besides its prevention and excitation, a *co-efficiency* into the determination of the will.

Desolatus. My dearest *Samaritanus*, seeing you have taken the trouble upon you to discourse me (if you can) into satisfaction of all my *doubts* and *scruples*, I must beg your patience to hear out all my *Objections*. There is one more in that 9th. to the *Romans* vers. 11. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth, It was said unto Rebecca* (concerning those *Twins* with whom she was conceived) *The elder shall serve the younger; As it is written, Jacob have I loved, but Esau have I hated.*

Samaritanus. I am so desirous of your satisfaction, that I entertain it as a contentment, when you afford me the opportunity to administer unto it. And now you offer me that Objection I have long expected from you, to which I answer,

1. That St. *Austin* himself concludes the *Election* and *Reprobation* of *These* very Persons, *Jacob* and *Esau*, to proceed upon God's *fore-knowledge* of what they should do respectively; for thus he writeth, *Nemo eligitur nisi jam distans ab illo, qui rejicitur. Unde quod dictum est* [*quia elegit nos Deus ante mundi constitutionem*] *non video quomodo sit dictum nisi de praescientia fidei & operum pietatis. Et mox, Jacobus non electus est ut fieret bonus, sed bonus factus eligi potuit.* "No man is chosen unless he differs from him who is rejected. So that I know not how to interpret that saying, [*That God hath chosen us before the foundation of the world*] but by understanding it of his * *Foreknowledge* of Faith and works of piety. *Jacob* was not chosen "that he might be made good, but being made good he was in "a capacity to be chosen. And in the same Book he attributes *Esau*'s Reprobation to his own *actual* miscarriages; for thus he writeth, *Noluit ergo Esau, & non cucurrit. Sed etsi voluisset & cucurrisset, Dei adjutorio perveniret, nisi vocatione contempta reprobus fieret.* "*Esau* would not, and did not run. Had he willed, and had he run, by the help of God he had attained: but "by a contempt of the Divine call he was made a Reprobate.

Ad Simpl. lib. 1

See Rom. 8. 29. *and* chap. 11. 2. 2 Pet. 1 2.

2. But whence doth it appear that *Esau* was a *Reprobate*? Is the proof of it in those words, [*Jacob have I loved, but Esau have I hated*]? But 1. the Apostle produceth them but as a verification

tification of what was alledged before from the *Oracle* to *Rebecca*, [*the elder shall serve the younger*] which sure imports not an eternal Reprobation. 2. For God to *love* and *hate* persons to *such* effects, without respect to some *qualifications* in them, would argue injustice, even by St. *Austin's* own confession; for he saith, *Numquid iniquitas est apud Deum? absit. Iniquum enim videtur, ut sine ullis bonorum malorumve operum meritis, unum Deus eligat, odiatque alterum.* "Is there unrighteousnes with God? God forbid. For it seems unjust that God should love one and hate another without any merits of good or evil works. But grant Almighty God his liberty to love freely, as no doubt he may do; yet the Apostle tells us, He is so just, *His wrath comes* (onely where he finds sin, a sufficient cause to send it) *upon the children of disobedience**. That *Their* Progenitors, or God upon *Their* account, have entailed that *Title* (with the *wrath* annexed) upon Them*, (and never cuts it off) (in a matter of this everlasting concernment) ought not to be affirmed without great authority. Those who are said to be *children of wrath by nature*, *Ephes.* 2. 3. are not said to be so by the *nature* they were *born* in, but by the *nature** they *walked* in, which was their *evil* custom, and *course* of *trespasses and sins*, vers. 1, 2.

In Enchirid. c. 98.

* Ephes. 5. 6. Col. 3. 6.

* Jer. 31. 29. Ezek. 18. 2. Jon. 4. 11.

* The word [*nature*] is put for custom. 1 Cor. 11. 14.

3. Grant *Esau* a Reprobate in his *Mother's* womb, and what certainty can the *Faithful* (for such without doubt was *Isaac* when he begot *Esau*) have of the salvation of their dearest *Babes*? So sad an *Oracle* (had she met with such Interpreters) would have been more heavy to *Rebecca*, than the double burthen she travell'd with. But,

4. There was no such word in the *Oracle* to *Rebecca*, *Gen.* 25. 23. nor any such heard of, till the time of the Prophet *Malachi*, of which I shall give a fuller account anon. So that *Esau* in his own *person* is not like to be concerned in it.

5. If the *Oracle* had spake to *her* in that very *phrase* and *language*, it would have been capable of a *milder* construction, than to signifie his *eternal Reprobation*. For when the Scripture speaks of *hatred*, it doth not always mean that which is *Absolute*, but many times that which is *Comparative*, which is no more than a *lesse* degree of love: And so God may hate the *Innocent*, that is, love him *lesse* then another *Innocent*; for God is not bound to love all *alike*, and with an *equal* degree of love. That the word *hatred* is frequently used in this sense, you may observe as

you read the Scriptures, *Gen.* 29. 31. the Text saith, *The Lord saw that Leah was hated*; yet in the former verse 'tis onely said, that *Jacob* loved *Rachel* more than *Leah*. So *Luk.* 14. 26. our Saviour saith, *If any man come to me, and hate not his father and mother, &c.* which signifies but to *love them less*, as St. *Matthew* doth record it, *Matth.* 10. 37. See also to this purpose *Deut.* 21. 15. *Prov.* 13. 24. *Joh.* 12. 25. with *Matth.* 10. 37. And it can have no other sense when applied here to *Esau*, or rather to his *Posterity*.

6. Were it meant of Gods *Decree* of Reprobation, I would fain understand wherein the *Execution* of that Decree consisted? It must consist in the abandoning *Esau* to a state of *temporal servitude*[a] and his *Hell* must be an Earthly *Wilderness*.[b] and his own *Brother* (the Elect *Jacob*) assigned him for his *Tormentor*[c], against whom he had a promise too, that he should *finally* prevail[d] over him. What gross Absurdities these are, who wants a judgment to discern? Yet all these are parts of the *Oracle* or *Appendages* in the *process* of the Affair, as you will find by consulting the *Sacred* Text to this purpose.

Lastly, there is no ground to conclude that *Esau* was a Reprobate, for it doth not appear probable that (in his person) he fell off from God to serve *Idols*; and for that *prophaneness* imputed to him, *Hebr.* 12. 16. it consisted but in the divesting himself of a *privilege*[e] annexed to his *Primogeniture*; and what *Sacredness* soever was in *This*, he was *supplanted*[f] by his Brother's *policy*, and induced to part with it in a case of extream *necessity*[g], to save his life, his Brother being so *unnatural* that he would *relieve* him upon no other *tearms*[h]; and *Esau* repented of *This* ill bargain too[i]. For the *Fornication* associated with *Profaneness* by the Apostle in that place, it is no part of *Esau*'s Character, but belongs to the *Apostates* of those times, from the imitation of whose practices the *Hebrews* are there so earnestly dissuaded. As for the hatred[k] he did bear a while towards his *Brother*, though it were kindled upon an exceeding provocation, it was not implacable; for such was his kindness to him at *Their* meeting, that *Jacob* tells him[l], *I have seen thy face as though I had seen the face of God, and thou wast pleased with me.*

He was not so happy as to please his Parents in his first Marriage, his wives were distasteful to *Isaac* and *Rebecca*[m], but upon

a Gen. 25. 23.
b Mal. 1. 3.
c Gen. 27. 29.
d Gen. 27. 40.
e Gen. 25. 29. to the end
f chap. 27. 36.
g chap. 25. 32.
h vers. 31, 33.
i ch. 27. 36, 38.
Heb. 12. 17.
k Gen. 27. 41.
l Gen. 33. 10.
m Gen. 26. 35. 27. 46.

upon what account is not so easie to determine. If we say with *Diodati* and others, that it was for their Idolatries, this was no more than that guilt that stain'd the practice and education of *Jacob's* Wives also, as the sacred Story doth record it n. However, if herein he were guilty of some undutifulnesse too his Parents, yet that the *Elect*, and after their Regeneration to, may fall into as foul and fouler sins than that amounts to, and likewise continue in them, *God knows how long*, we have the opinion of a person of some note o amongst us. And besides, that he intended the displeasure of his Parents in those Matches is not probable; that he endeavour'd their satisfaction afterwards (an undeniable instance of his repentance) is evident from *Gen.* 28. 8, 9. where we read, that *when he saw the daughters of Canaan pleased not his father*, (by his forbidding *Jacob* to match himself amongst them) *then went Esau unto Ishmael*, *Abrahams son* (who was as near related to *Isaac* as *Laban* was unto *Rebecca*) *and took his daughter to be his wife*; and this was done without doubt to comply with the temper and desires of his Parents.

n Gen. 31. 19. 30, 32. Josh. 24. 2.

o Mr. *Baxter*. See his Disputations of Right to the Sacraments, pag. 327, &c.

Who then dares condemn *Esau* for a Reprobate? Though *Pareus* exercise this intolerable severity, *Millerus* durst not, *Oecolampadius* durst not, Dr. *Prideaux* durst not. *Ex Genesi verisimiles conjecturæ sumi possunt, quæ ostendunt Esavum non ita rejectum esse à Deo, ut sit damnatus*, saith *Millerus* a; Many probable conjectures may be collected out of *Genesis* to shew, that *Esau* was not so rejected of Almighty God, as to be eternally damned. Where b *Oecolampadius* also saith, *Non ausim ipsum* Esau *propter hoc dictum dicere Reprobrum*, I dare not say *Esau* was a Reprobate for all that saying of the Prophet *Malachi*; but rather, that things spiritual are represented in a figure by things temporal. To which Testimonies Dr. *Prideaux* c adds, *Canaan fuisse Typum Cœlestis Patriæ*, Canaan was a Type of Heaven. *Non inde tamen concludendum*, (*quemadmodum habet corruptus in aliquibus editionibus* Psalmorum *apud nos* Rythmus) *omnes illos è cœlo fuisse exclusos, quibus Deus in istam* typicam *requiem negavit introitum*. *Nam ita* Mosis & Aaronis *deploratissima esset conditio*. "But (saith he) we must not conclude from thence, (as the corrupt *Rythme* in some of the "Editions of our *Psalms* doth) that all those were excluded out "of Heaven, to whom the Lord denied entrance into that

a In Malac. 1.

b In Malac. 1. 2, 3.

c Lect. 8. de Salut. Eth. post princ.

typical

"*typical* reſt; For ſo we ſhould conclude *Moſes* and *Aaron* to "be in a very ſad condition.

Deſolatus. I am very much ſatisfied to hear ſuch comfortable news of *Eſau*, for I thought he had hard meaſure to be ſupplanted of his *Birth-right* by the *practice* of an *unkind* Brother, and afterwards to be *cheated* of his Fathers *Bleſſing* by a *Confederacy* betwixt *Him* and his *Mother*, and to be damned eternally too. For I took him (as far as I was able to diſcover by the Story) to be a down-right honeſt man (in the general) and we ſee (after all his unhandſome uſage) he profeſt himſelf content with his condition, *Gen.* 33. 9.

Samaritanus. That the *Oracle* of God gave a *Prediction* to *Rebecca* concerning the *prelation* of *Jacob* before *Eſau*, we have a clear and infallible evidence; but whether the *Means* uſed by *Jacob* and his *Mother* to compaſs that *Prelation* were warrantable, I ſhall not diſpute. Sure I am, a *Prediction* of what will be, doth not *legitimate* every *Means* for the completion of it. *Jeroboam* had as fair a *Title* to the Crown of thoſe *Ten Tribes* as one could wiſh, if *Prediction* were a good *Conveyance* *, 1 *King.* 11. 11. 29. to 39. yet God diſclaims the *Inauguration** of him, *Hoſ.* 8. 4. *They have ſet up Kings, but not by me; they have made Princes, and I knew* (approved) *it not.* Which words are thus interpreted by *Deodati* *, [*The people of their own proper motion, without enquiring after my will, or ſtaying for my command or permiſſion, have choſen and made Kings of their own heads, ſeparating themſelves from the lawful rule of David's Poſterity.*] For ſo it was, as appears, 1 *King.* 12. 20. Upon which Text, the ſame *Deodati* his Note is, [*Though this came to paſſe by a ſecret providence of God, and according as it was foretold, yet was it condemned,* Hoſ. 8. 4. *becauſe the people was induced to do it by evill and illegal motives, and ſtaid not for Gods declaration concerning the time and means, as* David *had done in ſucceeding* Saul.] To apply this to *Jacob's* caſe; We find not that God had declared any thing concerning the *Time* or *Means* of his obtaining *Dominion* over his Brother *Eſau*; and that his Father *Iſaac* diſliked the way of his *Advancement*, we may gather from his *indignation* upon *Jacob's* ſurpriſal of him in the matter of the Bleſſing, *Gen.* 27. 33. And if the *Oracle** of God be to be underſtood of a *Perſonal* Dominion granted to *Jacob* over *Eſau*, why ſhould we not conclude, that he did *forfeit* his *perſonal* right by out-running

* See *Calvin. Inſtitut.* lib. 1. cap. 18. ſect. 4. pag. 129.

* *Annot. ad* Hoſ. 8. 4.

* Gen 25. 23.

running his Commiſſion? For, that *actually* he exerciſed no ſuch *Dominion* is evident: Nay, ſo far was he from aſſuming that *Authority*, that we ſee he does rather pay *Homage* to *Eſau*, for he *courts*, and calls him his *Lord*, *preſents* him, and *bows* himſelf *ſeven* times before him at one addreſſe; which argues, that the *Princely* Spirit was yet more in *Eſau* than in *Him*. See *Gen.* 33. 3, to 16.

Deſolatus. It ſeems then, that that *Oracle* to *Rebecca* had not, at leaſt, its *primary* completion in the Perſons of *Jacob* and *Eſau*.

Samaritanus. No, it had not; the full accompliſhment was in their *Poſterities**. To this purpoſe is the *burden* of the word of the Lord to *Iſrael* (the poſterity of *Jacob*) by *Malachi*, [*I have loved you, ſaith the Lord; yet ye ſay, Wherein haſt thou loved us? Was not Eſau Jacobs brother, ſaith the Lord? yet I loved Jacob, and hated Eſau, and laid his mountains and his heritage waſte for the Dragons of the wilderneſſe, Mal.* 1. 1, 2, 3.] And moſt expreſly in the *Oracle* it ſelf, *Gen.* 25. 23. For, *the Lord ſaid unto* Rebecca, *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger then the other people; and the elder ſhall ſerve the younger.* This is the *Oracle*.

* 2 Eſdras 6. 9. *Finis enim hujus ſeculi Eſau & principium ſequentis Jacob.*

Deſolatus. But ſuppoſe this *Oracle* doth not ſo much concern the *Perſons* of *Jacob* and *Eſau* as their *Poſterities*; yet may there not be an Abſolute *Election* of the *one*, ſignified by the word [*Loved*;] and an Abſolute *Reprobation* of the *other*, ſignified by the word [*Hated*?]

Samaritanus. No, we may not ſo underſtand it; for then it would follow, that *All* the *Iſraelites* were abſolutely *elected*, (which is contrary to the *event* atteſted by Scripture, 1 *Cor.* 10. 5. and *Heb.* 3. 19.) and the *whole* Poſterity of *Eſau* preciſely deſtinated to *damnation*, which appears to be falſe by the example of *Job* and other holy men that lived in that Nation. Beſides, that ſervitude of *Eſau*'s Poſterity, relating clearly to a *Temporal* ſtate, as *Malachi* doth expreſly expound it, how incongruous is that interpretation that underſtands it of a Reprobation to *eternal* death? And that the *Apoſtle* did not think the *Jews* of his time, and of whom he writes, under ſuch an *irrecoverable* ſtate of miſerie, as the *Decree* of Abſolute *Reprobation* imports, I conceive ſufficiently evinced by the Diviſion.

tion of Tilenus, from *pag.* 111 to 116. to which I refer you, if need be, for further satisfaction.

Desolatus. I can peruse that at my leisure. In the interim, whereas the Apostle saith, *The children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger.*] I pray, doth not that imply most clearly, that this *prelation* of the *younger* before the *elder*, was an *act* of *grace* and undeserved favour, without any *foresight* or respect to *Qualifications* in *Their* persons.

Rom. 9. 11.

Samaritanus. This is most undeniably true, 'tis the very *scope* of the Apostles discourse, and the thing he labours so much to make good.

Desolatus. What use then doth the Apostle make of it, having so fully asserted and proved it?

Samaritanus. The use he makes of it is this, To declare, that in the present Age under the Gospel, God was likewise of his *meer* grace and favour pleased to invite and call men unto *Faith*, and upon their *Faith* to *Adopt* them into the *priviledge* of his children; and this not out of *respect* to any *merits* in them, for so many and so great generally were their transgressions, that they deserved nothing but perdition. Therefore this their *Election* (unto grace and the means of salvation) proceeds *not of works, but of him that calleth*; since God, when he might have damn'd them justly among other sinners, was pleased notwithstanding to *call* them unto *Faith*; and *believing* upon that *Call*, to *choose* them for his children. And this is that *Election of Grace* to which at least the Apostle alludeth, *Rom.* 11. 5.

Rom. 9. 11.

Desolatus. I desire you would give me a view of the Apostles Discourse upon this subject in one short entire *summ*, that I may the better comprehend it.

Samaritanus. I shall do it most readily, because I know it will be of much advantage to your understanding of the point. You apprehend already, that the Apostle is disputing with the *Jews*, whose privileges were very glorious, and *they* knew it well enough. *To them pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: Theirs were the Fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever.* By so many *signal* acts of *Grace* they concluded, God had tied himself

Rom. 9. 4, 5.

himſelf ſo faſt to them, that they muſt needs inherit the *Bleſſing*. Though their zeal in adhering to the Law was *blind* and *pertinacious*, yet they plead their *Title* to *righteouſneſſe* and *Life* upon that account, and reſolve they ſhall be *Heirs*, as is intimated, *Rom.* 4. 14. Otherwiſe they alledged, God ſhould unjuſtly *caſt away his own people*, Rom. 11. 1. and cancell his own *Promiſes*, and make his word *of none effect*, Rom. 9. 6. and ſo become *unfaithful*; yea, if he *ſhould adopt* the *Gentiles*, who were no way zealous of the *Law*, and beſides (as they thought) greater *ſinners* than *themſelves*, if God ſhould *adopt* them to be his *children*, upon their faith and ſubmiſſion to the Goſpel: and reject *thoſe* his *antient* people, who did ſo earneſtly contend for the *honor* of his own *Law*, and would ſeek * for *righteouſneſſe* and *life* no where elſe, but from the *obſervation* of that; If God ſhould deal thus, if he ſhould after this manner prefer the unworthy *Gentiles* before the *Jews*, who at leaſt were not more unworthy, he ſhould become *unrighteous* too as well as unfaithful, as is implied, *Rom.* 9. 14. To this the Apoſtle replies, 1. In *general*, that the *Law* of *Moſes* (as it abſtracts from *Faith* in Chriſt) could not bring in *Juſtification* unto life, (by reaſon of *ſin*, which had over-ſpread all*) and that it was never intended to that purpoſe, (*Rom.* 3. 19, 20, 23.) But that ſuch *Juſtification* was to be obtain'd upon the accounts of *Grace*, and conſequently by *Faith*, (which doth eſtabliſh *Grace* and not deſtroy it, *Rom.* 4. 16.) and that this Diſpenſation of *Grace* for *Juſtification* unto life was extended freely to *All* Nations, *Gentiles* as well as *Jews*, without difference. This the Apoſtle aſſerts, *Rom.* 3. 21. to the end. And in the *next* Chapter he proves both branches by inſtancing in *Abraham*, who (1.) was not juſtified by the *Law*, but by *Faith*, *Rom.* 4. 3. *&c.* and (2.) he was juſtified while he was in the condition of a *Gentile*, *uncircumciſed*; Whence he concludes, that the *Bleſſedneſs* of *Juſtification unto life* doth belong alſo to the *Uncircumciſion*, that is, to the *Gentiles*, *Rom.* 4. 9*. &c. And this was Gods conſtitution four hundred and thirty years before the *Law* of *Moſes* was given, as the Apoſtle alledgeth in handling the ſame *Controverſie* to the *Galatians**. This is St. *Paul*'s reply in *general*. Then (2.) more *particularly*, he tells them, though God did now *caſt off* them for their *unbelief*, who were *formerly* his *renowned* people, yet he could not juſtly be charged with *unfaithfulneſs**, or breach of *promiſe*

* Rom. 9. 31, 32. Gal. 5. verſ. 2, 3, 4.

* Rom. 3. 9. & 19, 22.

* *See* chap. 10. throughout.

* Gal. 3. 17. Vide *Calv. Inſtit. lib.* 4. *c.* 16. *ſect.* 13, 14.

* Rom. 3. 3.

promise therefore; Because when he promised he would be the God of *Abraham*, of *Isaac*, and of *Jacob*, and the God of their *Seed*, he did not renounce his own *Supream Right* and *Power*, in all times to *restrain* and *determine* *, at his own pleasure, the signification and *Title* of *that* [their *Seed*] to *whom*, and to what *manner* of persons he would. This *Liberty* God always reserv'd to *Himself*, and exercised it in the Family of *Abraham*, preferring *Isaac* before *Ishmael* his elder brother, *Rom.* 9. 6. to 10. And more *signally* he used this *liberty* in the Family of *Isaac*, (whereof those *Twins* (that had done nothing to *discriminate* themselves, being yet in their *Mothers* womb) that this his *liberty* and *good-pleasure* might be established, He *freely* preferr'd the *younger* before the *elder*, (*vers.* 10, to 14.) And these present proceedings of Gods providence, [*in accepting the Gentiles upon their submission to the Faith, and rejecting you for your unbelief*] which you so much dispute against. *This*, saith the Apostle is but the same exercise of *His* Supream *Right* and *Power*, who had proclaimed to *Moses* (your great Leader) *I will have mercy on whom I will have mercy*. And this is the very point he pursues, and presses the *equity* of so hard on Gods behalf, in the rest of that Chapter; And this is a perfect account of that *Election* and *Reprobation* which are there handled by the Apostle. And as this *Reprobation* cuts off the *Jews* no longer than they continue in *unbelief*, *Rom.* 11. 23. so that *Election* comprehends the *Gentiles* no longer than they continue in the *Faith*, *Rom.* 11. 22.

* And the scope of the Apostle in his Dispute with the Jews, is to prove, that the Faithful were designed to be that Seed. Rom. 4. 11, 12, 13. and Rom. 9. 8.

Rom. 9. 15.

Desolatus. Sir, I thank you heartily for your pains in unfolding that, which, to me, especially of late, hath been such a hard Chapter. But, Sir, there are some Texts which trouble me, because they seem to import, (and many learned men do so interpret them) that some men are under an *absolute* Decree of Reprobation; and that the sins, for which they are at last condemned, come to pass by Gods most *efficacious* Decree, Ordinance, and Pre-determination; and if it be so, then their damnation and the sin that procures it, are *inevitable*. And yet, as I said, they have Scripture for this, for it is said, that those wicked murderers of our Saviour did no other thing than what Gods *hand* and his *counsel determined before to be done*, Act. 4. 28. & chap. 2. 23.

Dr. Twisse ubi supra p. 90. pp. & 95, 6.

Samaritanus. This Text hath exercised the wits of the most learned,

learned. They ſay, 1. This (of *Act.* 4 27, 28.) is not ſpoken of what was formerly done to Chriſt in his Perſon, but done to him now, in his Diſciples, as in *Act.* 9. 4, 5. *Saul, Saul, why perſecuteſt thou me?* 2 'Tis not ſaid, [*To do thoſe things which thou didſt determine that they ſhould do:* but which thou hadſt determined *to be done.* And 3. That God, *foreknowing* their malice was ſuch, that their hearts were bent upon it, to execute it, if they were not violently hindred, He determined *his own will* to a *permiſſion*, that they might freely execute this wickedneſſe. But 4. Some, to make all clear, do reſolve, that thoſe words, [*both Herod, &c. were gathered together*] ſhould be read as a *Parentheſis*; and ſo they make the meaning to be, as if the words were placed thus, [*For of a truth both Herod, &c. were gathered together againſt the holy child Jeſus, whom thou haſt annointed, for to do whatſoever thy hand and thy counſel, &c.* And the words following ſeem to favour this Interpretation, or reading, [And now, Lord, behold their threatning, and (ſeeing they are ſo violent in oppoſing, what thou wert annointed to inſtitute and accompliſh) *grant unto thy ſervants, &c.* This reading ought not to ſeem ſtrange to you, for the Learned obſerve ſuch Trajections and Parentheſis to be uſual in Scripture, as *Luk.* 2. 34, 35. *Act.* 13. 27. *See Act. 20. 32.*

Deſolatus. Sir, I am ſatisfied in the ſenſe you have given of that Text. But I pray explain that of S. *Jude*, * [*There are certain men crept in unawares, who were before of old ordained to this condemnation.* How are they ſaid to be *ordained* to it? * *vers.* 4.

Samaritanus. This doth not imply an *Abſolute* Reprobation. The word is, προγεγραμμένοι *præſcripti*, as the *vulgar* Latin and *Beza* read it. But not to trouble you with *Criticiſms* about the word, ſuch *ungodly* men as are there mention'd, [*that turn the grace of God into laſcivionſneſſe, and deny the onely Lord God, and our Lord Jeſus Chriſt*]; they may be ſaid to be *fore-ordained* to condemnation in a *threefold* ſenſe. 1. *Sententia juris*, by Gods *general Decree*, or the *Sentence* of the *Law*, which is the *revelation* of that Decree. For God being *Eſſentially* holy, cannot take *pleaſure* in wickedneſſe, *Pſal.* 5. 4. nor will he *clear* the guilty, *Exod.* 34. 7. He hath therefore from all *Eternity* made a *general Decree*, to render to every man *according to his works, Rom.* 2. 6. *Heaven* is awarded to ſuch as (upon the ſtock of a lively faith) *continue patient in well doing, ibid.* but *Hell* to the *workers of iniquity.*

iniquity. By reaſon of ſuch an *Eternal Law* or *Decree immutably* eſtabliſhed in Heaven, every ſuch wicked wretch may be ſaid to be *fore-ordained* to condemnation. Not that this *Decree*, being an *Immanent* act in God, doth produce any real *effect*, anſwerable to it ſelf, either *for* the Creature *before* he was made, or *in* the Creature *after* he was made, untill he hath of himſelf, *freely* made up that *meaſure* of ſin, unto *which* Hell-fire was awarded by the *ſaid* Decree. But the *meaſure* of ſin being made up, then (as the *Lawyers* ſpeak) *Judicium tranſit in rem judicatam*: The *Eternal Sentence* produceth a *Tranſient* effect in the *guilty* creature. As amongſt us, we ſay, the *Malefactor* is a *dead man* before either the *Judge* hath given *Sentence*, or the *Jury* brought in their *Verdict*; that is, he is *dead* in *Law*, *dead* by a *Decree* made concerning ſuch *crimes*, many hundred years (perhaps) before this *Malefactor* was born. But (as on *Earth*, ſo in *Heaven*) the *Decree*, or *Eternal Law* of God, doth not *neceſſitate* any man to commit *th ſe* crimes againſt which *it* is eſtabliſhed. The *Law* made and *provided* againſt *Felony* is ſo far from *neceſſitating* any man to commit it, that it ſerves All men for a *Preſervative* againſt it. Neither is any man liable to the *Condemnation* of the Law, till he be found *guilty*, and convicted of the *voluntary* breach of it. The Eternal *Decree* of God concerning *Sin* being *promulgated* into a wholeſome *Law* againſt it, is of the ſame *Nature*. But in regard of ſuch a *general* Decree, he that hath ſinn'd himſelf up to his full *pitch*, may be ſaid to be *fore-ordained* to condemnation; and in this ſenſe, the (*finally*) unbelieving *is condemned already* *.

* Joh. 3. 18. & 36.

2. *In prædictione*; Proſcribed in ſome *Prediction*, or publick *Record*: And this Notation is more proper to the word in St. *Jude* than that by which it is rendred, [*ordained*]; for προγραμμα ſignifies any thing paſted up upon a dore, to be expoſed to publick view and notice †: ſo Chriſt is ſaid to be ſet forth before the eyes of the *Gallatians*, He was paſted up upon the *pillar* of the Church, expoſed to *publick* view in the holy *Ordinances*. So were theſe *Seducers* St. *Jude* ſpeaks of, and all ſuch as follow their *pernicious* ways, poſted up, ſet forth to *condemnation*, in thoſe *predictions* of our Saviour and his Apoſtles, (to which St. *Jude* alludes, as appears, *verſ.* 17, 18. *Remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt, how that they told you there ſhould be mockers*, &c.) *Luk.* 21. 8. 21.

† Gal. 3. 1. προεγραφη.

2 Theſſ.

2 *Theſſ.* 2. 8. *&c.* That St. *Jude* ſpeaks of ſuch a *prediction* or preſcription of them appears by the 14 *verſe*, *And Enoch alſo the ſeventh from Adam* (as *Moſes* and others had done) *propheſied of theſe, ſaying, Behold the Lord commeth, &c.* In this reſpect alſo the ungodly may be ſaid to be *fore-ordained*, or rather *ſet forth afore* unto condemnation.

3. This may be done [*in effigie*] in ſome *Exemplar Type* or Pattern. Thus St. *Jude* ſaith, that the *Sodomites* were *ſet forth for an example, ſuffering the vengeance of eternal fire, verſ.* 7. St. *Peter* ſaith, *They* were made *an enſample unto thoſe that after ſhould live ungodly*, 2 Pet. 2. 6. For our Saviours Rule is, They that are *parallel* in the ſin ſhall be ſo alſo in the judgment, *Luk.* 13. 3. Hence the Apoſtle, having declared how the *Iſraelites* had a promiſe of inheriting the *land of Canaan*, yet upon their multiplied provocations were *cut off* by Gods *Oath* * from all *hope* or *poſſibility* of enjoying it, he gives a *caveat* unto *Chriſtians* to avoid the like ſin, leſt they fall under the like *irrevocable* ſentence of Reprobation; *Heb.* 3. 18. with *chap.* 4. 1, 11. And 1 *Cor.* 10. 6, 11. he ſaith, The judgments of God upon that people were our *Types*, *Figures*, or *Enſamples*, and written for *our* admonition.

* *See* Numb. 14. 21, 22, 34, 35.

Laſtly, St. *Jude* * ſaith of that *covetous*, *ſeditious*, and *bloody* Sect of *Gnoſticks* in his time, that went *in the way of* Cain, *and ran greedily after the error of* Balaam *for reward*; he ſaith, *They periſhed in the gain-ſaying of Corah.* But you will ask, how could that be, when the *Rebellion* of *Corah* was in *Moſes* time, and theſe men lived many hundred of years after in St. *Jude*'s time? Why, they periſhed *in effigie*, in their *Types*, *Patterns*, or *Repreſentatives*. Thus you ſee in what ſenſe men may be ſaid to be *fore-ordained*, or *ſet forth afore-hand* unto Condemnation, though their *perſons* be under no ſuch Decree of *Abſolute* Reprobation.

* Jud. Epiſt. verſ. 11.

Deſolatus. Does not God *fore-know* that men will ſin, and continue obſtinate in it to their laſt *period*, and ſo incurr the *guilt* of condemnation according to his *Eternal Law*, though he hath not abſolutely *ordain'd* them to *ſin* and *condemnation*?

Samaritanus. They that ſay, God *fore-knows* nothing but what he hath *ordained* to come to paſſe (making his *Præ-ſcience* to depend upon his *Decree*) they *derogate* from the glory of Gods *fore-knowledge*, (which yet we ſee the Scriptures celebrate even

with

with *admiration.*) For what praiſe ſhall the *preſcience* of God have, if he *fore-knows* nothing but what himſelf hath *decreed*? ſeeing we can ſcarce find a *Mortal* ſo brutiſh as to be ignorant of what himſelf hath *determined.* The knowledge of our God, we are aſſured, is *unſearchable*, and therefore without paſſing a *Decree* for their *Commiſſion*, he *fore-knows* ſin and all ſuch *contingencies* as, for their *obſcurity*, are moſt remote to human underſtanding. But there is this further difference betwixt Gods *Præ-ſcience* and his *Abſolute decree* (were there any ſuch) in this caſe. Such a *Decree*, in order to its *Execution*, doth introduce an *Antecedent*, *Caſual*, and *Inevitable Neceſſity* of ſinning and being damned. *Præ-ſcience* is but a *looker on* in the whole proceſſe. *Præ-ſcience* is but a *Perſpective*, through which God diſcovers a mans *voluntary* motion, till he arrives at that *horrible* Lake of fire and brimſtone: But *That* Decree is ſuch a *Boat* or *Engine* as tranſports Him thither, will He, nill He, *irreſiſtibly.*

Deſolatus. I ſhall conſider, that this *piercing* Eye of God is always *open* and *upon* me, to *obſerve* my ſteps; and make it a *motive* and enforcement to *ſteer* my courſe ſo much the more exactly. But you muſt give me leave to ask you two or three Queſtions more: And firſt, deal ingenuouſly with me, Doth God give Grace *ſufficient* unto *Faith* and *Repentance* to ſuch as *periſh* for the *abuſe* and *neglect* of it?

Samaritanus. God gives, or is ready to give (if we make no new obſtructions) that Grace, that is *ſufficient* to the obtaining of Faith; perhaps, not *immediately*, but grace ſufficient to *uſe the means*, grace to do *more* than we do in order to the obtaining of it. You may reflect upon what was ſaid above upon *Habenti dabitur.*

That ſome men may periſh who receive *ſufficient* grace to bring them to ſalvation, if they would perſevere in it, appears plainly from hence that our Saviour ſaith to his Diſciples, Matth. 24. 13. *He that ſhall endure to the end the ſame ſhall be ſaved.* And, *If ye continue in his goodneſs*--- *Rom.* 11. 22. *Ye ſhall not be cut off**. Can a man *arrive* at a place that is not in the *direct* way that leads thither? He muſt be inſtructed to *turn*, and not exhorted onely to *continue* in it. And how could St. *Paul* ſay of *ſome*, that they made *ſhipwrack of faith and a good conſcience*, 1 *Tim.* 1. 19. Can that be *ſhipwrack'd* that was never in the *Veſſel*? and can that be called a *ſhipwrack*, which though

* *See* 2 Ep. Joh. 8. Gal. 3. 4.

though *preserved* intirely, would but bring us to *perdition*?

Desolatus. But should a man, through his sinfull *improvidence*, make *shipwrack* of *this* grace, may his *dammage* be recovered?

Samaritanus. Yes; how else could the Apostle give order, *To deliver* the Incestuous *Corinthian* unto Satan *for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus?* 1 Cor. 5. 5. If there be no *restitution* for persons that have once *wasted* that *portion* of grace that was put into their *hands*, then there can be no right *Prodigals* but our *first Parents*. What think you of *David*, *Peter*, *Solomon*, and others, whose *falls* were most *lamentable*, and yet they were restored by a *new* Conversion? See Ezek. 18. 21, 22.

Desolatus. The Apostle saith of some, that *if they fall away, it is impossible to renew them again unto repentance*, Heb. 6. 4, 6.

Samaritanus. The word [*impossible*] doth many times signifie no more but ['tis extreamly *difficult*] but in that place to the *Hebrews*, the Apostle speaks of such as do not onely *fall away*, but add *persecution* of the Gospel of grace to their *Apostacy* from it; *For they tread under foot the Son of God, and count the blood of the covenant wherewith they were sanctified an unholy thing, and do despite to the Spirit of Grace.* Though we may not *give that which is holy unto dogs*, nor cast our pearls before swine*, who will *trample them under their feet, and return and rent us*; yet we are assured *the fatted Calf is killed** and made ready to entertain the *returning Prodigal*. Sinners are therefore every where exhorted to *return*, and God hath promised to *heal their backslidings*, *Hos.* 14. 1, 2, 4. Repentance is *Secunda Tabula post naufragium*. And Christ hath invited *all that are heavy laden* with their sins *to come unto him*, *Matth.* 11. 28. And, if they come, we have his promise, *He will in no wise cast them out*, *Joh.* 6. 37. *Matth. 7. 6. * Luk. 15. 23.

Desolatus. This is a very encouraging Invitation, but I suppose it concerns none but such as He *died* for; and because so many do flatly deny *Universal* Redemption, and the holy Scripture it self seems sometimes to *restrain* his death to a *certain* number, as where it saith, [*He gave his life a Ransome for many**] Therefore I would gladly be satisfied about the *extent* of that *death* of His, whether the Satisfaction and Merit of it were for *All*, I mean not *All Sorts* onely, but *All Individuals*. *Matth. 20. 28.

Samaritanus.

Samaritanus. You have ask'd a very *material* Question; for seeing *there is salvation in no other* but Christ, such as are not *redeemed* by him, (if there were any such) can receive no *benefit* (as to matter of *salvation*) from him, nor have any comfort *really* administred unto them. But *if we receive the testimony of men, the testimony of God is greater: and this is the testimony of God which he hath given of his Son.*

Act. 4. 12.

1 Joh. 5. 9.

1. That *He came to seek and to save that which was lost* (a): That *God laid upon him the iniquity of us all* (b): That *He died for the ungodly* (c), *for sinners* (d), *for his enemies* (e), *for All* (f), *for every man* (g), *for the world* (h), *for the whole world* (i), *for the unjust* (k), *and finally disobedient* (l). (*a*) Matth. 18. 11. Luk. 19. 10. (*b*) Isa. 53. 6. (*c*) Rom. 5. 6. (*d*) Rom. 5. 8. (*e*) Rom. 5. 10. (*f*) 1 Tim. 2. 5, 6. chap. 4. 10. (*g*) Heb. 2. 9. (*h*) Joh. 3. 16. chap. 1. 29. chap. 6. 33, 51. (*i*) 1 Joh. 2. 2. (*k*) 1 Pet. 3. 18. (*l*) ibid. vers. 20.

2. That *he died for as many as are dead in* Adam. Rom. 5. 12, 18. 1 Cor. 15. 22. 2 Cor. 5. 14.

3. That *he died for as many as are bound to believe in him.* 1 Pet. 1. 18, 19. *with* 20. See *The Examin. of* Tilenus, *pag.* 168, 169, 170.

4. That *he died for as many as are bound to adore and serve him.* 1 Cor. 6. 20. 2 Cor. 5. 14, 15. with Rom. 14. 9.

5. That *He died for as many as we are obliged to pray for in Christs Name.* 1 Tim. 2. 1. with 5. 6.

6. That *He died for such as do deny him, and crucifie him to themselves afresh, and finally perish.* Heb. 6. 4, 5, 6. chap. 10. 29. 2 Pet. 2. 1. See also Rom. 14. 15. 1 Cor. 8. 11.

These *All* are those *Many* in St. *Matthew*; unless you will say, *He* gave His *Life* a Ransom for *Many*, because they are not *All*, but A *Many* that will *Accept* of it; and consequently that in the *Event*, they are not *All*, but A *Many* that are *actually* Redeemed, the rest losing the benefit of the *general Ransom* through their wilfull *infidelity* and *neglect* to make *Application* of it.

Direct. for peace of Conse. Dir. 5. pag. 32, 33.

But for the spiritual peace and comfort of poor Souls, Mr. *Baxter* hath found it very necessary to tell them this great Truth, "That the Scripture, by the plainness and fulness of its expres-"sions, makes it as clear as the light, that Christ died *for All*. And, saith he, "If Satan would perswade you either, that no "Ransom or Sacrifice was ever given for you, or that therefore

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"you have no Redeemer to trust in, and no Saviour to believe "in, and no Sanctuary to fly to from the wrath of God; He "must first prove you, either to be no lost sinner, or to be a "final impenitent Unbeliever, that is, that you are dead al-"ready; or else he must delude your understanding, to make "you think that Christ died not for *All*: And then I confesse, "(saith he) he hath a sore advantage against your Faith and "Comfort.

Desolatus. I have but one *scruple* more that disturbs me, and 'tis this; Whether (as it is abundantly evinc'd that Christ died for *All*, so) He doth make *Intercession* for *Grace* for *All*; For if *this* part of his *Priestly Office* be *limited* and *restrained* to some *certain* number, His *Death* for the *Rest* (without his *Intercession* for *Grace* to apply the *fruits* thereof) will be of no advantage, nay, a great disadvantage * to them.

* Contrary to what himself saith of his Exhibition. Joh. 3. 17. Baxt. *ibid.* at 29. *Certainly & quod præced. & seq.*

Samaritanus. You say very true, therefore we do not separate His *Death* from his *Intercession*. Which *Intercession* he makes unto his *Father*, that He would please, in a *Way* and *measure*, most suitable to his own *Wisdom*, associated with *Mercy* and *Justice*, to communicate *Grace necessary* and *sufficient* for the *needs* of *All* men. If he made *Intercession* * for so great Transgressors as were his *bloody* Murderers, (in whose behalf he said even in the heat of his sufferings, *Father forgive them, for they know not what they do.*) Who can doubt of an *interest* in his Intercession? Besides, His Intercession is grounded upon his Propitiation, and that is for the whole world; which is St. *John*'s great *Cordial* for our Infirmities, 1 *Joh.* 2. 1, 2.

* Isa. 53. 12. Luk. 23. 34.

Desolatus, But I have heard one *Text* alledged which hath much dejected me in my *hour* of *temptation*; 'tis *S. Joh.* 17. 9. where our Saviour is making his most *solemn* and *pathetical* prayer, that we find recorded amongst all the *Evangelists*; and some say, 'tis as it were a *copy* of his *Intercession* now in Heaven; yet there he saith, *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.*

Samaritanus. This Text, I confesse kept me long in *suspence* about this *Article*; but upon better advisement I observe *several* and *distinct* parts of that *Prayer* of our Saviour: which observation *unlocks* the *secret*, or the doubt rather, and gave me a clear notice of the sense of the whole Prayer: The first and

Samaritanus. You have ask'd a very *material* Question; Act. 4. 12. for seeing *there is salvation in no other* but Christ, such as are not *redeemed* by him, (if there were any such) can receive no *benefit* (as to matter of *salvation*) from him, nor have any comfort 1 Joh. 5. 9. *really* administred unto them. But *if we receive the testimony of men, the testimony of God is greater: and this is the testimony of God which he hath given of his Son.*

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"you have no Redeemer to truſt in, and no Saviour to believe "in, and no Sanctuary to fly to from the wrath of God; He "muſt firſt prove you, either to be no loſt ſinner, or to be a "final impenitent Unbeliever, that is, that you are dead al-"ready; or elſe he muſt delude your underſtanding, to make "you think that Chriſt died not for *All*: And then I confeſſe, "(ſaith he) he hath a ſore advantage againſt your Faith and "Comfort.

Deſolatus. I have but one *ſcruple* more that diſturbs me, and 'tis this; Whether (as it is abundantly evinc'd that Chriſt died for *All*, ſo) He doth make *Interceſſion* for *Grace* for *All*; For if *this* part of his *Prieſtly Office* be *limited* and *reſtrained* to ſome *certain* number, His *Death* for the *Reſt* (without his *Interceſſion* for *Grace* to apply the *fruits* thereof) will be of no advantage, nay, a great diſadvantage * to them.

* Contrary to what himſelf ſaith of his Exhibition. Joh. 3. 17. Baxt. *ibid.* at 29. *Certainly & quod preced.* & ſeq.

Samaritanus. You ſay very true, therefore we do not ſeparate His *Death* from his *Interceſſion*. Which *Interceſſion* he makes unto his *Father*, that He would pleaſe, in a *Way* and *meaſure*, moſt ſutable to his own *Wiſdom*, aſſociated with *Mercy* and *Juſtice*, to communicate *Grace neceſſary* and *ſufficient* for the *needs* of *All* men. If he made *Interceſſion* * for ſo great Tranſgreſſors as were his *bloody* Murderers, (in whoſe behalf he ſaid even in the heat of his ſufferings, *Father forgive them, for they know not what they do.*) Who can doubt of an *intereſt* in his Interceſſion? Beſides, His Interceſſion is grounded upon his Propitiation, and that is for the whole world, which is St. *John's* great *Cordial* for our Infirmities, 1 *Joh.* 2. 1, 2.

* Iſa. 53. 12. Luk. 23. 34.

Deſolatus, But I have heard one *Text* alledged which hath much dejected me in my *hour* of *temptation*; 'tis *S. Joh.* 17. 9. where our Saviour is making his moſt *ſolemn* and *pathetical* prayer, that we find recorded amongſt all the *Evangeliſts*; and ſome ſay, 'tis as it were a *copy* of his *Interceſſion* now in Heaven; yet there he ſaith, *I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.*

Samaritanus. This Text, I confeſſe kept me long in *ſuſpence* about this *Article*; but upon better adviſement I obſerve *ſeveral* and *diſtinct* parts of that *Prayer* of our Saviour: which obſervation *unlocks* the *ſecret*, or the doubt rather, and gave me a clear notice of the ſenſe of the whole Prayer: The firſt and

greateſt part whereof is ſpent in the behalf of his *Apoſtles*, for whom He prays, That his Father would *preſerve* them in *truth* and *unity*, *verſ.* 11, 17. That he would give them *patience* and *courage* to endure the *malice* of the world, and *ſupport* their ſpirits under the *perſecutions* of it, *verſ.* 14, 15. That he would *bleſs* their *Miniſtry*, and make it *ſucceſsful* to the *converſion* of the world, *verſ.* 18, 19, 20. This part of the prayer being *eſpecially* deſigned for the Apoſtles, an interceſſion for the *proſperity* of their *Office*, and the *perſeverance* of their *perſons* in the *faith*. In this *part* of his Prayer He inſerted theſe words very fitly, [*I pray for them, I pray not for the world.*] But having diſcharged *this* part, he then prays more *extenſively*, even for *All that ſhould believe* through their *Miniſtry*, *verſ.* 20. And becauſe an *Unity* in *Faith*, and *Charity* in *Doctrine* and *Affection* is ſo *amiable*, that it is a great *motive* to induce *Strangers* to embrace that *Religion*, that is *calculated* to preſerve ſuch *Unity* amongſt the *Profeſſors* of it: Therefore he prays for this *Unity* amongſt *Believers*, that it may gain *credit* to the *Goſpel* they profeſs, and procure the *Miniſtry* thereof to be the more *effectual* to the *unbelieving* world, *verſ.* 21. The whole Prayer (as to theſe branches) runs thus, [*Neither pray I for theſe* (Apoſtles) *alone, but for them alſo which ſhall believe on me through their word: that they alſo may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* N. B. *That the world* (of unbelievers) *may believe that thou haſt ſent me.*] verſ. 20, 21.

Here you ſee clearly our Saviour prays, that the *grace* of of *Faith* may *mediately* (through the Miniſtry of the Word, and the Chriſtian-like converſation of Believers) be beſtowed upon the *whole* world. And foraſmuch as our bleſſed *Lord* doth here intimate, that *unity* amongſt *Chriſtians* would be a *mean*, hugely conducible therennto, therefore conſider how much all that *profeſſe* His *great* and *glorious* Name are obliged to lay down all *Animoſities* begotten betwixt *Pride*, *Covetouſneſs*, and *Faction*, and to *endeavour* earneſtly *to keep the unity of the ſpirit in the bond of peace*. [a] Epheſ. 4. 3.

Deſolatus. My dear *Friend*, I do now moſt heartily thank you, and my *gracious* God for you. *Bleſſed* (a), and for ever *bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten me again unto a lively hope,* a 1 Pet. 1. 3.

through

through the universal (b) *Redemption that is in Christ Jesus*; whereby I am now *restored* to my peace and comfort, and enabled *to rejoyce with joy unspeakable and full of glory* (c).

b Rom. 3. 22, 23, 24.
c 1 Pet. 1. 8.

Samaritanus. And *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* This is our duty upon our *Emergency* out of any other sadness, as well as out of grievous *lapses*, by vertue of that obligation laid on *Peter*, [*And thou when thou art converted, strengthen thy brethren.*]

2 Cor. 1. 3, 4.

I shall add no more but this Exhortation, See *that you walk worthy of the Lord unto all pleasing*, and *as becomes the Gospel of Christ*, and *the price of your high calling: Building up your* self *on your most holy faith, praying in the holy Ghost, keep your* self *in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: And be not weary in well-doing, for in due season* you *shall reap if* you *faint not.* Therefore my beloved *Desolatus, be* you *stedfast, unmovable, always abounding in the work of the Lord, forasmuch as* you *know that* your *labour is not in vain in the Lord.*

Col. 1. 10. Phil. 1. 27. Ephes. 4. 1. Phil. 3. 14. Jude epist. vers. 20, 21. Gal. 6. 9. 1 Cor. 15. the last.

And the very God of peace sanctifie you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the comming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

1 Thess. 5. 23, 24.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the onely wise God our Saviour be glory and majesty, dominion and power, now and ever, Amen.

Judes epist. vers. 24, 25.

S. Luk. 10. 30, 31, 32, 33, 34.

A certain man fell among theeves, which wounded him, and departed, leaving him half dead.

But a certain Samaritan had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine.

1 Tim. 4. 8.

Godlineſs is profitable unto all things.

2 Cor. 4. 1, 2.

Therefore ſeeing we have this Miniſtry, as we have received mercy we faint not: But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

Proſper *ad objectionem* Vincentii *ſeptimam*, quæ ſic habet: *Quod hæc ſit voluntas Dei ut magna pars Chriſtianorum ſalva eſſe nec velit, nec poſſit.* Reſpondit: *Si de his hoc dicitur qui pietatem Chriſtianæ converſationis & fidei deſerentes in profanos errores, aut in damnabiles mores irrevocabiliter tranſierunt, non dubium eſt quod talem voluntatem habentes, ſalvi eſſe nolunt, & quamdiu ſalvi eſſe nolunt; ſalvi eſſe non poſſunt. Sed nullo modo credendum eſt hujuſmodi homines in hanc deſperationem ex Dei voluntate cecidiſſe; cum potiùs allevet Dominus omnes qui corruunt; & erigat omnes eliſos: Nemo enim niſi illius Gratiâ erigitur; Nemo niſi illius Gratiâ ſtabilitur. Dei ergo voluntas eſt ut in bonâ voluntate maneatur, qui & priùs quam deſeratur, neminem deſerit; & multos deſertores ſæpe convertit.*

Certiſſimè noverimus nullum fidelium à Deo non diſcedentem relinqui, neque cujuſquam ruinam ex divinâ eſſe conſtitutione diſpoſitam: ſed multis qui jam judicio rationis utuntur, ideo Liberum *eſſe* diſcedere, *ut* non deceſſiſſe *ſit* præmium, *& ut quod non poteſt niſi cooperante ſpiritu Dei fieri,* eorum *meritis deputetur*, quorum *id potuit* voluntate non fieri: *quæ voluntas in malis actionibus* ſola *eſſe poteſt, in bonis autem* ſola *eſſe* non *poteſt*. Scriptor. de vocat. Gentium, *lib.* 2. *cap.* 12.

A

BRIEF ACCOUNT

Of the

SYNOD at *DORT.*

Taken out of the Letters of Mr. Hales *and* Mr. Belcanqual, *written from* Dort *to the Right Honourable* Sr. D. Carleton, *Lord Embaſſador then at the* Hague.

Out of which the Reader may obſerve with me,

1. THAT (generally ſpeaking) the Synod were an adverſe Party to the *Remonſtrants* and their Doctrine; the evidences hereof are ſo many, I know not well where to begin my calculation: I will content my ſelf with ſome few Teſtimonies. 1.

1. The *Preſidents* jealouſie (which without all queſtion proceeded from ſome guilt in himſelf) that this was the ſenſe of the *Remonſtrants*, and made them ſo unwilling to ſubmit their cauſe to ſo unequal a Deciſion. The *Preſidents* words are theſe, "*Pretend you what you will, the true cauſe of this your indiſpoſi-*"*tion is this, That you take the Synod for the adverſe part, and ac-*"*count your ſelves in equal place with them; this conceit hath ma-*"*nifeſted it ſelf in all your actions.* Letter of $\frac{5}{15}$ *Jan. pag.* 62.

2. The *Dean* of *Worceſter* diſcovered no leſs in his Latine Sermon in the Synod-houſe, wherein he came at laſt *to exhort them to ſtand to the former determinations, which had hitherto moſt generally paſt in the reformed Churches in theſe points; and told*

told them it was a ſpecial part of his Majeſties Commiſſion to exhort them to keep unalter'd the former Confeſſions. (Here Mr. *H.* referrs it to the Ambaſſador, ſaying) *How fit it was to open ſo much of their Commiſſion, and thus to expoſe themſelves for a party againſt the Remonſtrants, your Honour can beſt judge.* Letter of *Novemb.* $\frac{19}{29}$ *pag.* 11.

3. 'Tis probable the Lord Embaſſador gave them a check for this betraying their Commiſſion; for we find them ſtanding more carefully upon their guard afterwards. It was propoſed that there ſhould be (amongſt ſome others) *Scriptum Didacticum*, a plain and familiar Writing drawn, wherein *the doctrine of the five Articles, according to the intent and meaning of the Synod, ſhould be perſpicuouſly expreſt for the capacity of the common ſort.* But the *Engliſh* were altogether againſt it, their reaſon was, *Becauſe it ſeemed incongruous that any writing concerning the Doctrine of the Articles ſhould be ſet forth, before the Synod had given ſentence. And indeed I muſt confeſſe* (ſaith *Mr. Hales*) *I ſee no great congruity in the propoſal; whilſt matters are in controverſie, Judges walk ſuſpenſly, and are indifferent for either party; and whatſoever their intent be, yet they make no overture of it till time of Sentence come. All this buſineſſe of* Citing, Inquiring, Examining, *muſt needs ſeem onely as acted on a ſtage, if the Synod intempeſtively before-hand bewray a reſolution. But notwithſtanding any reaſon allegible againſt it, the thing is concluded.* And a little after he relates, that the *Preſident* adviſed thoſe who were to undertake this, *That they ſhould have an eye to the inclination of the Synod, and beware, as much as might be, that they toucht not there where any man was ſore. Whatſoever the pretence is* (ſaith *Mr. Hales*) *the mentioning of theſe Books, before the determination of the Synod be formally ſet down, muſt needs be very unſeaſonable.* "It will make the world to think, "they came reſolved what to do, which though perchance they "did, yet it is no wiſdom to confeſs it. Letter of *Feb.* 7. 1619. *pag.* 78, 79.

I will add but one teſtimony more, which is this of *Mr. Belcanqual* (in his Letters to the Lord Embaſſador of *Febr.* 23.) *Seſſ.* 89. *Febr.* 22. (ſaith he) *There were read* 37 *pages of the Remonſtrants Book, which concerned their opinion of Reprobation,*

in

in which they did lay open the harsh opinions of many of our men, which unless the Synod do condemn, as well as the opinion of the Remonstrants, I see not how they can give the world satisfaction touching their indifferency. (Of *Mr. Bill.* Letters *pag.* 12.) But the *British* Divines, &c. who urged it very vehemently, could not so much as get this opinion rejected, [*Nemo non posse plus bonis facere quam facit.*] Nor this, [*Deum movere hominum linguas ad blasphemandum.*] pag. 39, 40.

This leads me to my

Second Observation, viz. That the *Provincials* were a *passionate* and *factious* (if not a *malitious*) Party. 2.

For evidence hereof, (1) Consider the temper of some of them, and how they flew out into passion, beyond all measure, especially when any thing was spoken that seem'd to favour the cause of the *Remonstrants*. Upon this account grew that great animosity of *Gomarus* against *Martinius* mentioned in *Mr. Hales* his Letters of *Jan.* $\frac{15}{25}$ 1618. *pag.* 72. and more fully discovered in Mr. *Belcanqual*'s Letters of *Febr.* 18. *pag.* 8. where he tells the Lord Embassador, "[In truth I must needs "say, that some of the *Provincials* do use *Martinius* very un- "civilly, and all the *forreign* Divines do begin to take it evill at "their hands: They use him with so much *discourtesie*, as I will "assure your Lo dship he hath been very near leaving of the "Synod, and his *Colleagues* were half purposed to go with him. "What a blow this would give to the credit of the Synod, any "man may easily perceive; the *Provincials* in this take not the "right course. *Though one be against the Remonstrants in all the* "*five Articles in substance, yet if he differ from them but in man-* "*ner of speaking, they hold him as not sound.* And in his next Letters (of *Febr.* 23. *pag.* 9, 10, 11.) he relates of a plot laid *ex composito*, for disgracing of these *Bremenses*, and how the *British* Divines drew the indignation of those *Provincials* upon themselves, by interposing (though it was done by the Lord Bishop of *Landaff* with *gravity* and *sweetness*) to allay their contentions. Insomuch that (in his Letters of *March* 25. *pag.* 13.) he tells the Lord Embassador, "That *Sibrandus* and *Gomarus* "keep their fits of madness by course; the last fit before this came

" came to *Gomarus* his turn, and this day *Sibrandus* flew out, but " with ſuch raving and fierceneſs of countenance, ſuch unheard " *bitterneſſe againſt our Colledge*, as I deſire no other revenge on " him than the very ſpeaking of the words; which (ſaith he a little " after) *if they had come from a wiſe mans lips, had been above the* " *ſtrength of patience.* If theſe men flew out thus paſſionatly againſt ſome of their own *Party*, for their gentleneſs and moderation, (which was the onely provocation of their choler) what temper may we expect to find them in, in their proceedings towards their *Adverſaries?* This we may collect from Mr. *Belcanqual's* Letters of *Febr.* 13. (miſplaced amongſt Mr. *Hales's*, *pag.* 60, 61.) where he reports the matter thus: " [For the *Provincials*, for any " thing I can ſee, they are ſo far ſet againſt the *Remonſtrants*, " I wiſh not their perſons as well as their opinions, that I am " afraid they will not like well of our Moderation. For the " *Diſmiſſion* of the *Remonſtrants*, ſince your Lordſhip is pleaſed " to take notice of it, I hope I may without offence ſay, that it " was ſuch as certainly did the Synod much wrong. On *Friday* " when they ſeemed to yield, then the *Exteri Theologi* could not " be heard for the continuing of them in the Synod. Nay, the trick " which was put upon them was a little too palpable, *For the* " *Delegates had their Decree of Diſmiſſion written, before they* " *came into the Synod*; yet our voices were asked, hoping it " ſhould have been anſwerable to their Decree; but finding it " was otherwiſe, without ſo much as laying their heads together " for conſultation, *they publiſhed a Decree which they brought* " *written with them into the Synod.* This was reſented ſo ill by ſome of the Foreign Divines, that when (according to the cuſtom) repetition was made of the Act for the *Remonſtrants* Diſmiſſion, *Lud. Criſius* of *Breme* (which perhaps began their indignation againſt theſe Divines) ſignified, " That he per- " ceived that Mr. *Praſes* in that buſineſs had been *paulo commo-* " *tior*, and had let ſlip *verba quæda ac tba*, which might well " have been ſpared; that in ſo great an act as that was, a little " more advice and conſideration might have been uſed. The Sy- " nod ought to have been conſulted with, and a *Form* of *Diſ-* " *miſſion* conceived and approved of by all, which ſhould in the " name of the Synod have been pronounced and Regiſtred; " whereas now the Synod ſtands *indicted* of all that unneceſſary

" roughneſs

"roughneſs which then was practiſed. It had ſtood better with "the honour of the Synod to have held a more peaceable and "paſſionleſs order. Mr. *Hales* his Letters of *Jan.* $\frac{6}{16}$ *pag.* 64,65. See alſo *pag.* 70. and the Letters of *Jan.* $\frac{12}{22}$

And this will not onely lead our way to it, but alſo clear our *Third* Obſervation, *viz.* That this *Factious Provincial* Party ſwayed matters in this Synod as themſelves liſted. That they were able to do ſo is evident, becauſe they made up two parts of three, and ſo could out-vote the reſt at their pleaſure; and that they did ſo, appears, not onely by what is alledged already, but alſo by Mr. *Hales* his Letters (of *Jan.* $\frac{6}{16}$ *pag.* 64, 65.) where he ſaith, "[The forreigners think themſelves a little "indirectly dealt withal, in that it being propoſed to the whole "Synod to paſſe their judgment concerning the behaviour of "the *Remonſtrants*, the *Provincials were not at all required to* "*ſpeak*, and by theſe means the envy of the whole buſineſs was "derived upon the Forreigners. Whereas on the contrary, when "the like queſtion was propoſed formerly, and the Forreign-"ers had ſpoken very favourably in the Remonſtrants behalf, "the Provincials ſtruck in, and eſtabliſhed a rigid Sentence "againſt the Forreigners liking; *So that there is little regard* "*given to the judgment of the Forreigners, except they ſpeak as* "*the Provincials would have them.* 3.

This will lead us to our *Fourth* and laſt Obſervation, *viz.* *How matters were carried by them*; which may eaſily be reſolved by the former paſſages: But for further ſatisfaction, the Reader may take it in theſe Inſtances following. 4.

1. Mr. *Belcanqual* in his Letters of *March* 25. (*pag.* 32.) tells the Lord Embaſſador, That "[the Preſident would take "upon him more than ever any Preſident did, to make Canons, "and paſs them by *Placet* or *Non-placet*, and then he hath ſo "many of the Provincials at command to paſs what he will. I "cannot, I confeſs, yet ſee how it can conſiſt with the dignity of "any, much more of ſome of the Members of the Synod, that "the Preſident ſhould dictate Canons, and the reſt, eſpecially "a Biſhop write after him; ſo that he maketh the Ca-"nons and the whole Synod are called, *Non ad Conſilium, ſed*

'tantum ad conſenſum. (And a little after he ſaith) The Preſi-
'dent and his Provincials have no care of the credit of Stran-
'gers, nor of that account which we muſt yield at our return,
'unto all men that ſhall be pleaſed to call for it; Their Canons
'they would have them ſo full charged with Catechetical Spe-
'culations, as they will be ready to burſt, and I perceive it plain-
'ly, that there is never a *Contra-Remonſtrant* Miniſter in the
'Synod, that hath delivered any Doctrine, which hath been ex-
'cepted againſt by the Remonſtrants, but they would have it in
'by head and ſhoulders in ſome Canon, that ſo they might have
'ſomething to ſhow for that which they have ſaid. And yet he
'tells the Lord Embaſſador (*March* 16. *pag.* 26.) That the
'*Geldri* were too too rigid in many things; that the North-
'*Hollandi* had many things, which we thought not onely to be
'rigid but falſe; that the *Drentani* delivered many falſe and ab-
'ſurd propoſitions. And (in his next Letters of *March* 17. *pag.*
'28.) he ſaith, *In good faith ſome of the Provincials*, eſpecially
'the *Geldri* and the North-*Hollandi*, who are, of all in the Sy-
'nod, greateſt in the Preſident his books, have delivered ſuch
'Propoſitions in that (ſecond) Article, as I dare ſay never any
'Divine in the world dreamed of but themſelves; for my own
'part, *I had rather loſe mine hand, than ſubſcribe them.* And (*pag.*
36. in his Letters of *March* 25.) he ſaith, 'What trouble we
'have had in theſe laſt Seſſions, none can conceive but thoſe who
'were preſent at them; and what ſtrange carriage hath been in
'them, eſpecially *on the Preſident his part it is too palpable*; he
'hath deceived all mens hopes of him very far. This matter of the
'perſonal cenſure, which was a thing of great conſequence, we
'were never made acquainted with, before *the very inſtant in*
'*which it came to be read*; and becauſe the Delegates muſt not be
'ſtayed from their going to the *Hague*, therefore all the Synod
'muſt ſay *Amen* to it. Between the fore-noon and the after-
'noon Seſſion there was ſtrange labouring with the *Exteri* for
'getting their conſent to it, yet we meddled not with it. All I
'can ſay is, Me-thinketh it is hard that every man ſhould be de-
'poſed from his Miniſtry, who will not hold every particular
'Canon; never did any Church of old, nor any Reformed Church,
'propoſe ſo many Articles to be held, *ſub pœna excommunica-*
'*tionis*, &c.

2. They

2. They *misreported* and *perverted* the ſenſe and Doctrine of the *Remonſtrants*; For Mr. *Belcanqual* (in his Letters of *Febr.* 9. *pag.* 1, 2.) informs the Lord Embaſſadour, 'That one of the '*Tranſiſulani* took it evill, that we took the Remonſtrants 'meaning in their opinions, where they ſpake beſt and ſoundeſt; 'but he would have their meaning to be gathered out of all places 'in their Books, where they ſpake moſt abſurdly, which we 'thought was very far beſides the Rule of Charity. And in his next Letters (of *Febr.* 15. *pag.* 4.) where he relates the reading 'ſome part of a huge Volume, which had been preſented to the 'Synod by the Remonſtrants; his words are theſe, '[*I muſt needs 'ſay, the Remonſtrants had no favour; for I will aſſure your Lord-'ſhip, that the Preſident picked out the worſt part of it: There were 'ſome five leaves read, which contained nothing but a bitter Satyr 'againſt* Calvin, Beza, Pareus, Piſcator, Whitaker, Perkins, 'Bogorman, Feſtus, *and twenty more.* But in truth, *though un-'happily*, yet *finely penned*, me-thought it was *Epiſcopius* his 'tongue.] And (in his Letters of *April* $\frac{9}{19}$ *pag.* 35, 36.) he informs thus; '[They are ſo eager to *kill* the Remonſtrants, that 'they would *make their words* have that ſenſe which no *Grammar 'can find in them.* Upon *Tuſday* in the after-noon we had a 'Seſſion, in which were read the Canons of the firſt and ſecond 'Article, and were approved, except the laſt of the Second Ar-'ticle, which were never heard of till *that hour*, and the ſecond 'Heterodox in that ſame Article; what they were Dr. *Davenant* will inform your Lordſhip; *The laſt was ſuch, as I think no 'man of underſtanding would ever aſſent to.* Then ſpeaking of the laſt *Heterodox*; 'Wherein, ſaith he, our *Colledge* maintained 'diſpute againſt the whole Synod; They condemned the thing 'it ſelf as a thing moſt *curious*, and yet would have it retained 'onely to make the Remonſtrants *odious*, though they find the 'very *contrary*, *of that they would father upon them in their writ-'ings.*

3. They would not (at the moſt earneſt importunity of the '*Britiſh* Divines and ſome others) condemn any of the moſt hor-'rible expreſſions and phraſes, that had been uſed by the *Cal-'vinian* Doctors (as was noted above) no nor ſo much as theſe 'two, [*That God moves the tongues of men to blaſpheme;*] and

'[*That a man can do no more good than he doth.*] See after Mr. *B. Let. p.* 39, 40.

4. When it was moved by Dr. *Davenant*, 'That the *Collegiate* 'Suffrages might be read publickly (that the Auditors might take 'notice of *their* ingenuitie, in condemning *no more* in the *Re-* '*monstrants*, and *something* in the *Contra-remonstrants* too; be- 'cause (we know, saith Mr. *Belcanqual*) the *Provincials* in 'forming of the Canons will carry us down by voices, and no 'words of ours that sound that way shall be expressed;) This was 'refused upon very trivial pretences; but the real ground was, 'that the Auditors might not take notice of this their Modera- 'tion and Impartiality, which would have too much implyed 'the want of them in others. See Mr. *Belcanqual*'s Letters of *March* 9. *pag.* 27, 18, 19. *

See Mr. *Hales* Letters of *Jan.* 15 25 *pag.* 72, 73.

5. The Canons were drawn up in private, and as it were, dictated by the *President*, as was noted above, and complained of. See Mr. *Belcanqual's* Letters of *March* 25. *pag.* 32, 33. & *pag.* 37. *a. f.*

All which passages duly considered, I shall upon the whole matter make a few *Queries*, and so conclude the Readers trouble.

1. Whether (for all the Lord Embassadors care to prevent it) that were not a true *Prognostication* of Mr. *Belcanqual*, in these words, [*If your Lordships care do not now most of all shew it self for procuring of good counsel to be sent hither for the constitution of the Canons, we are like to make the Synod a thing to be laughed at in after ages?*] Letter of *March* 25. *pag.* 33.

2. Whether that observation of D. *Tilenus* hath not as much *Truth* as *Acrimony* in it, (in his Notes and Animadversions upon the conclusion of the Canons of the Synod of *Dort*, *pag.* 181.)? His words are these, *Aristidem narrant historia in privatâ vita ita se gessisse, ut Justi Cognomentum obtinuerit; interim in Reipub. administratione multa præter jus & æquum admisisse, dum patriæ rationibus sese accommodat, quam συχνῆς ἀδικίας δεῖσθαι aiebat. Politicum hoc sophisma dignum imitatione visum est Dordracenis qui aliis in rebus justitia & veritati litandum rati, in hoc negotio, Victoriæ spem in fraudis, injuriæ, & calumniæ artibus, tribunitiisque ejusmodi molitionibus repositam esse viderunt.*

3. Whether *Malderus* had not too much cause to passe

that

that Censure upon the Faith of the Synod, which he doth in these words? *Non abs re Synodus in Præfatione sua testatur Sancto jurejurando se promisisse initio, solam se scripturam sacram pro judicii normâ habituram, & in causa hujus cognitione & judicio, bonâ integraque conscientiâ versaturam esse: quod etiam per singularem Dei gratiam, maxima diligentia, fide ac conscientia se perfecisse, & omnium ac singulorum consensu hoc judicium absolvisse, persuadere admodum serio conatur. Vix credo quenquam, partium studio non præoccupatum, fidem adhibiturum, bonâ integrâque conscientiâ versatam esse in hac arenâ Synodum, veram verboque Dei consentaneam sententiam de quinque doctrinæ controversæ capitibus protulisse, & falsa verboque Dei dissentanea rejecisse.* Jaan. Malderi *Anti-Synodica*, cap. 16. pag. 308, 309.

4. Whether these Letters of Mr. *Hales* and Mr. *Belcanqual* do not sufficiently justifie all the complaints of the *Remonstrants*, expressed in their Historical writings? See *Acta & Scripta Synodalia Remonstr. in Script. Histor.* & *Brevis Narratio*, & *Anditotum in Præfat.* & *D. Toleni. Not. in Can. Synod. Dordrac. in Epist. ad Lectorem.*

5. Whether the Remonstrants had not just cause to except against the *incompetency* of these Judges? as they did. Mr. *Hales* Letter of *Decemb.* $\frac{1}{11}$ 1618. *pag.* 33.

6. Whether, when the President dismissed them, after a most bitter speech in these words, [*Quamobrem vos delegatorum & Synodi nomine dimitto, exite*] *Sapma* had not reason to say, *Exeo ex Ecclesia Malignantium*? Mr. *Hales* Letter of *Jan.* $\frac{5}{15}$ 1618. *pag.* 64.

7. Whether that *Synod* be not *Null* by Mr. *Belcanqual's* own confession, in his Letters of *Febr.* 13. (amongst Mr. *Hales* Letters, *pag.* 61.)? His words are these, '*They* (the Remon-'strants) were called in and dismissed with such a powdring 'speech, as I doubt not but your Lordship hath heard with grief 'enough; I protest I am much afflicted when I think of it. For 'if the Remonstrants should write, that the President pronoun-'ced a Sentence which was not the Sentence of the Synod, they 'should not tie. The Civil Lawyers and Canon of *French*, who 'write much about the *Formalities* omitted in the Council of '*Trent*, urge exceptions of lesse moment than these; so neither

'was

'was there above *a third part* of the voices asked, *Ex quibus sententia ferri nequit*: Neither was the Sentence in writ, and approved by the Synod, and the bitter words in the *Sentence* were 'not the words of any of the *Suffrages*, unless that some of them 'were spoken by one man only.

8. Lastly, Whether it be not evident, that the *Doctrine* and *Judgment* of the Church of *England* are not at all concerned in the *temerarious* Decisions of this Synod. For (1) whereas it was declared in the *Conclusion*, that that was to be accounted the Doctrine of the *Reformed* Churches, which was contained in those Canons, the *British* Divines moved to have it altered, 'professing, that they being deputed by the *Kings* Majestie, and not 'by the (*English* and *Scotish*) Churches, they had no authority 'to explain the *Confessions* of their Churches; that they delivered 'their own *private* judgments only, which they thought were 'true; that they had concluded many things in their *Canons* as 'true, of which the *Confessions* of their *Churches* had determined 'nothing, &c. *After Mr. Belcanquals Letters*, pag. 40.

(2) Whereas there was a difference amongst those of the *British* College about the sense of the words of our *Confession* (which relate to the *second* Article of the Remonstrants) 'That 'Christ died for the sins of all mankind; or, for the sins of the whole 'world] The Question was, *Whether these words were to be understood of all particular men, or onely of the Elect, who consist of 'all sorts of men.* (Mr. *Belcanquals* Letters of *Febr.* 9. *pag.* 2.) 'This Mr. *Belcanqual* thought a matter of so great consequence, 'that he propounded it to the Lord Embassador, to procure them 'advice from *England* what course to follow. And what that advice was, we may collect from his Letters of *March* 17. (*pag.* 28.) where he tells the Lord Embassador; 'I must needs 'say, *That the Directions which your Lordship hath sent from Secretary* Nanton, *do seem to will us to be as favourable to the general Propositions as may be, giving as little offence to the* Lutherans *as we can.*

2. Had they differ'd about any other Article, and sent into *England* for advice, in all probability their *instructions* would have tied them to have had a very tender regard to the Doctrine of the *Lutherans* in that also. This they understood well enough at last, and therefore, *Sess.* 137*. they vindicate the *Lutherans*

* After Mr. *Bale*, Letters, *pag.* 42.

to

to be part of the Reformed Churches; and becauſe theſe *Canons of Dort* were not conſonant to their Doctrine, therefore they object againſt their perſonal Cenſure, wherein they declared, *Their Syndical Articles were according to the judgment of all the Reformed Churches*; Itaque addita eſt iſta vox *Noſtrarum*. Therefore is that word [*ours*] added, as Mr. *Balcanqual's* Notes report it: But I can find no ſuch words as *Noſtrarum* added in the Edition (of thoſe *Acta Syn. Nat. Dor.*) in *fol.* 1620. But if the *Preſident* could dictate Canons *privately*, or inſert them, when they never had been heard of till *that hour*, wherein they were tendred for *Approbation* (as it appears by the former paſſages that he could.) He might take the liberty to expunge matters of greater weight and importance than was ſuch a word as *Noſtrarum*. And ſo (as Mr. *Hales* * did (upon occaſion) by Mr. *John Calvin*) I bid the *Synod* of *Dort* Good-night.

* Mr. *Farindons* Letter to Mr. *Garthwait*, printed before Mr. *Hales* his *Remains*.

FINIS.